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ABSTRACT

This manual provides a model for conducting a three day workshop for elementary and secondary school personnel in order to increase awareness of and skills in teaching about Asian and Pacific Americans. It was developed as part of the project "Integrating Asian American Curriculum into the Classroom", funded by the Elementary and Secondary Education Act Title IV-C. Addressed to personnel with prior experience in human relations and workshop development, the manual outlines the requirements for implementing the workshop, such as characteristics of workshop personnel, facilities, equipment and resources needed, the nature of participant involvement, process and methods, and guidelines for dealing with issues and participants. A detailed agenda is provided and daily activities are described by component in terms of objectives, materials needed, time schedule, procedures, and references. Activities are designed to provide information on the history, experiences and stereotyping of Asians in America, to increase awareness of relevant materials, and to develop skills in developing appropriate lesson plans for integration into various subjects in given grade levels. Provisions for workshop evaluation, reproductions of some reference materials, and an annotated bibliography are included. (MJI)

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Independent School District No. 625
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St. Paul, Minnesota 55102

TEACHER
TRAINING MANUAL
FOR
INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM

Funded by ESEA, Title IV, Part C
P.L. 93-380

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Many people have contributed their time, knowledge, and enthusiasm to this three-year project. District staff, as well as community members, have helped develop both the program at the Asian American Resource Center and the curriculum materials produced each year. These materials include this teacher training manual, four Asian American curriculum guides (elementary and secondary), and an annotated bibliography of resources related to Asian and Pacific American history, heritage and contributions.

We would first like to express our thanks to the Education Development Section, Minnesota Department of Education, especially Tom LoGuidice, our first-year project officer, who assisted us in developing our first in-service workshops. Appreciation is also extended to Dr. John Bowers, our project evaluator, for offering his suggestions and feedback during the past years.

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INTRODUCTION

"Integrating Asian American Curriculum into the Classroom" was a three-year project funded under the Elementary Secondary Education Act, Title IV-C, U. S. Office of Education. This training and curriculum development program was designed to meet two basic needs: 1) The need for students and teachers to understand the status, needs, and contributions of Asian and Pacific Americans in our society; and 2) The need for teacher training and assistance in integrating Asian/Pacific American curriculum into their classrooms. Due to the lack of materials and awareness, little is available for teachers to use about the Asian/Pacific American heritage. Absence of Asian/Pacific Americans from curricula in all subject areas affirms the assumption that this ethnic group is not worthy, significant or relevent to American history and contemporary society. This project provides a process to meet these deficiencies.

This manual provides a workshop model that may be used by education agencies in designing and conducting workshops to assist in increasing awareness of and skills in teaching about Asian and Pacific Americans. The model is intended as an introductory workshop for providing information on the history of Asians in this country, their experiences and stereotyping in the media, educational materials on Asian/Pacific Americans as well as skills in the development of lesson plans for teaching about Asian/Pacific Americans.

The workshop model utilizes many materials. Some of them were developed by the project, "Integrating Asian American Curriculum into the Classroom."

Project developed materials include:

- Teacher Training Manual
- Asian American Resources: An Annotated Bibliography
- Asian American Curriculum Guide, Elementary (1978)
- Asian American Curriculum Guide, Elementary (1979)
- Asian American Curriculum Guide, Secondary (1979)
- Asian American Curriculum Guide, Elementary/Secondary (1980)
- Slide/Tape Presentation: Integrating Asian American Curriculum into the Classroom (available from the Education Development Section, Minnesota Department of Education)

Organization of Manual

This manual was organized for use by personnel with prior experience in human relations and workshop development. It is intended to provide a detailed guide for the implementation of a three-day workshop session. Each workshop component is outlined in respect to objectives, required materials, time schedules, and suggested procedures (both content and activities):

Objectives state the specific outcomes or overt changes which are expected to result from participation in the various components. Section A of each outline contains the objectives.

Materials include handouts and readings. Included in each workshop component section are reference materials and worksheets required for implementing activities. Section B of each outline lists materials for workshop leaders and participants.

Time schedules are outlined in Section C. The minimum amount of time required for completion of a specific component is given.

Procedures, contained in Section D, includes both content material and directions for activities.

When appropriate, references are listed in Section E. Such references would provide in-depth information on specific topics to workshop personnel. In addition, Asian American Resources: An Annotated Bibliography that accompanies this manual can be utilized in providing further publications and audiovisual materials for workshop leaders or participants in preparation of or follow-up to the workshop.

Who is the Target Group?

The workshop on integrating Asian American curriculum into the classroom is intended primarily for elementary and secondary school educators. However, both classroom teachers and administrators can benefit from it, since administrators have an important role to play as instructional leaders in providing a supportive climate in which culturally diverse, non-sex-biased curriculum can be taught by teachers to students.

Workshop leaders or planners should carefully review the general objectives of the workshop model as well as the specific objectives for each workshop component to ensure their relevance and appropriateness to the needs of their educational agency or institution and the intended workshop target group.

Personnel Needed for Implementing a Workshop

A critical factor in the implementation of the workshop model is the selection and utilization of personnel. The model has been designed for use by personnel of varying backgrounds, but several points should be considered in selecting workshop personnel who will be implementing the model.

- Workshop personnel should have both content and process expertise. Content expertise includes a knowledge of institutional racism, and its implications for Asian/Pacific Americans; the histories, cultures, contributions, and concerns of the many groups of Asian/Pacific Americans; curriculum development skills for developing lesson plans on Asian/Pacific Americans and related resources and materials. Process expertise is inclusive of a knowledge of group dynamics, such as patterns of communications, decision-making procedures, task and maintenance functions, group roles, goal setting; and skills in group processing and training.

- The ideal composition of the workshop team should be reflective of both females and males who represent various Asian/Pacific American ethnic groups.

- The personal styles, expertise, and skills of workshop personnel team members should complement one another and accommodate the diversity of workshop participants.

- One or two persons should be assigned the responsibility of providing continuity and direction throughout the workshop. In addition, all other workshop personnel should be clearly aware of their responsibilities in advance of the implementation of a workshop. Each person must prepare for and be thoroughly familiar with the activities for which she/he is responsible.

Facilities, Equipment, and Resources Needed for the Implementation of a Workshop

The workshop requires one room large enough to accommodate all participants. Moveable chairs and tables are desirable in order to facilitate grouping and re-grouping of participants. Facilities should be well lighted, well ventilated at a comfortable temperature, and within access of restroom facilities. Arrangements for appropriate facilities should be done in advance of the workshop.

In addition, equipment utilized in the workshop should be obtained and tested in advance of the workshop to ensure that workshop personnel know how to utilize them. A variety of workshop equipment can be used: newsprint and felt pens, chalkboards and chalk, or overhead projectors and acetate transparencies. A filmstrip projector and cassette player are essential for the viewing of filmstrips on Asian/Pacific Americans.

Handouts and readings which are crucial to the implementation of the workshop model are contained in each workshop component section. They should be reproduced before the workshop. During the workshop, they should be distributed to workshop participants as they reinforce workshop themes, learnings, and participation.

Participant Involvement in the Workshop

Due to the nature of the workshop model, workshops should have voluntary participation as opposed to mandatory participation. Participants should be notified in sufficient time to allow for personal planning and for clarification of any questions regarding participation.

Involvement of participants in workshop planning activities is optional. However, it is recognized that such involvement is conducive to establishing a positive workshop climate. One method of doing this is conducting a needs assessment with participants to determine areas to be emphasized during the workshop. Such a needs assessment would also serve to introduce participants to basic workshop issues. Other strategies include keeping participants informed of the planning process and requesting their assistance in obtaining workshop facilities, equipment, and reproducing workshop materials.

It should be noted that the workshop model does not outline procedures for involvement of participants prior to the workshop. The decision to involve or not to involve should take into consideration factors, such as, size, structure, and climate of one's own particular institution.

Processes and Methods to be Used in Conducting a Workshop

The cognitive objectives of the workshop model require the use of lecturettes and the question-answer process while the skill objectives rely on practice activities which participants do individually as well as within small groups. The activities and sequence outlined in this manual have been field-tested successfully with many groups.

Procedures and methods suggested in the various workshop components have been developed with the following points in mind:

a. They provide a mixture of affective, cognitive, and experimental activities.

b. They follow a logical progression from awareness building to skills development.

It is suggested that deviation from suggested workshop procedures and methods be done only if workshop personnel have considerable experience in the area of workshop development and human relations training.

In regard to activities, the most commonly used techniques in the workshop components are:

a. Paring: working with another person as partners to discuss a topic or complete a task. Paring individuals can be random, i.e., each person finds another person to work with, or assigned by workshop personnel.

b. Small group discussion: breaking a group of participants into small groups. Depending on the size of a group, small groups can range from three to five persons to eight to ten persons. Basically, this technique enables all members to actively participate in discussing a topic or completing a task.

c. Brainstorming: having a group randomly suggest ideas without any criticism. While ideas are being verbalized, one member acts as a recorder and writes them down. This technique is used to bring out new ideas and creativity of thought. It is essential that individuals understand that they are not to criticize any ideas which are suggested until after the brainstorming session is done.

Guidelines for Workshop Leaders

Workshop dealing with issues of race, discrimination and stereotyping often involve participants in the questioning of their beliefs about themselves, Asian/Pacific Americans, and their relationships with minority and non-minority persons/groups. Individuals dealing with these issues may have negative feelings about Asian/Pacific Americans and their own role in providing equal educational opportunities to all students. These feelings may be due to negative past experiences or lack of exposure to the issues involved in the sample workshop. If the target population is voluntary, minimal resistance can be expected. However, it is of crucial importance that workshop personnel understand that these reactions are to be expected and how to handle them in positive constructive ways.

Workshop leaders should remember that changes in knowledge, attitudes, and skills require time and continued support. Before new ideas can be accepted, individuals must move through a process of exploring, understanding, and acting on them. Leaders should not interpret rejection of new ideas by participants as a personal rejection of them.

Responses which should be avoided by workshop personnel include:

a. Defensiveness: expressing through behaviors or words that an attack has been made against one's personal ability and/or adequacy.

b. Rejection of the group: categorizing an individual or group as "hopeless."

c. Avoidance of the issues: dropping relevant controversial issues rather than considering them when raised by participants. If workshop leaders cannot answer questions, they should exhibit willingness to help participants obtain information and/or assistance from other sources.

d. Autocratic control of the group: pressing the group ahead in spite of its present needs or ability to deal with some of the issues, such as providing little time for small group discussion or an overscheduled workshop agenda.

Group processing skills are important in focusing on what is going on in a group and trying to understand it. To promote the desired interaction between group members during a workshop component, workshop personnel should model direct communication by expressing themselves clearly and concisely, making "I" statements which reflect statement ownership, listening attentively, attending non-verbally to group members (i.e., maintaining eye contact) and giving direct feedback.

Workshop personnel can facilitate interaction among group members by clarifying and summarizing, redirecting comments to group members, reinforcing desired behaviors, and making appropriate interventions to maintain the focus of the group discussion. In addition, the arrangement of chairs and/or tables in circular, rather than straight rows, promotes involvement of and interaction among group participants.

During the workshop, leaders should work to maintain a climate where participants feel comfortable in expressing questions, feelings, and opinions. Such expressions are crucial to the development of lesson plans whereby participants will transfer knowledge of Asian/Pacific Americans to their students. A non-judgmental approach is necessary and also provides a modeling approach for participants to use with others in dealing with issues brought up during the workshop.

Workshop personnel should avoid creating defensiveness on the part of participants. They should be aware of both verbal and non-verbal behaviors, listen attentively, clarify statements and comments of participants, and express themselves clearly and concisely. Interaction among group members should be facilitated so that they can begin to support one another, share their ideas with one another, and reinforce desired behaviors. Whenever possible, concrete information, materials, and examples should be provided to participants. Throughout the workshop, it is important that workshop leaders provide support and assistance to participants and that the latter feel their support and assistance.

Evaluation of the Workshop

Since this workshop has been designed as an introductory experience with limited objectives, it is important that some assessment of workshop activities be made. This process facilitates participants in evaluating their experiences and diagnosing needs for follow-up workshops and activities. A sample workshop evaluation form is included in this manual. Its purposes are to assess the usefulness of workshop activities to participants, to ascertain workshop outcomes for participants, and to assess needs for further information and skills.

Ideally, this workshop will provide a mechanism of initiating further in-service on integrating Asian American curriculum into the classroom. It can be followed up by such activities as in-depth sessions on each group of Asian/Pacific Americans; continuing skills development for developing lesson plans and teaching about Asian/Pacific Americans; by the implementation of special projects; by special recognition programs for participants who have taught lesson plans; and by continuing efforts to identify staff development needs relevant to integrating Asian/Pacific American curriculum into the classroom.

It should be noted that extensive evaluation was done on "Integrating Asian American Curriculum into the Classroom," and its activities. For information about reports, the Education Development Section, Minnesota State Department of Education should be contacted.

IMPLEMENTING A WORKSHOP ON
INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM

Leader Summary Sheet

Workshop Population: Educational staff including administrators, instructional staff, support staffs; levels K-12 and post secondary.

Workshop Objectives: The three categories are the areas of knowledge, attitudes, and skills. These objectives are delineated as follows:

Knowledge Objectives:

1) Participants will be able to increase their awareness of racism against and stereotyping of Asian/Pacific Americans in this society.

2) Participants will be able to develop a working knowledge and understanding of Asian/Pacific Americans, i.e., Chinese American, Indochinese American, Japanese American, Korean American, Pilipino American, and Pacific Island Asians; and their histories, cultures, and contemporary concerns.

Attitudinal Objectives:

1) Participants will be able to examine their attitudes as they relate to racism and stereotyping in education.

2) Participants will be able to increase positive attitudes needed for the delivery of an Asian/Pacific American curriculum.

Skills Objectives:

1) Participants will be able to increase their skills and strategies for assessing their classroom curricula.

2) Participants will be able to develop lesson plans for integrating Asian American curriculum into their classroom/subject areas.

Materials Needed for Distribution:

- "Workshop Objectives"
- "Workshop Agenda"
- "What's Happening in Your School?" -- worksheet
- "Project Brochure"
- "Who Are Asian Americans?" -- worksheet
- "A Brief Chronology of Asian American History" -- reference material

- "An Overview of Asian American History in the United States" -- reference material
- "Racism Against Asians in the Media" -- reference material
- "Asian Americans Are Not All Alike" -- lesson plan
- "Asian Americans in the Media" -- lesson plan
- "How Children's Books Distort the Asian American Image" -- reference material
- "Suggested Criteria for Evaluating and Selecting Asian American Classroom Materials" -- reference material
- "Selecting Nonstereotypic Books for Children" -- lesson plan
- "Lesson Plan Format" -- reference material
- "Key Concept and Generalization Sheet" -- reference and worksheet
- "Lesson Component Chart" -- reference material
- "Suggestion for Integrating Asian American Lessons into the Classroom" -- reference material
- "Check Yourself List" -- reference material
- "Blank Lesson Plans"
- "Workshop Evaluation Form"
- "Teacher Survey Forms"
- Pencils/pens and notepaper

Workshop Leader Preparation:

- Ensure familiarity with racism, stereotyping and their effects on Asian/Pacific Americans.
- Ensure familiarity with the different groups of Asian/Pacific Americans and their histories, cultures, and contemporary concerns.
- Ensure familiarity with all workshop activities.
- Review lecturette materials and adapt lecturettes to accommodate leader's style and/or unique group needs.
- Prepare charts for lecturettes and workshop components as necessary.

- Duplicate materials needed for distribution during the workshop. (Workshop folders can be prepared for participants.)

- Prepare display of teaching materials for culturally diverse Asian/Pacific American curriculum.

Time Requirement: Seven hours of workshop time per day with a one-hour lunch.

Group Size: Flexible. However, it is suggested that, due to the lesson plan development procedures, a leader-participant ratio of one leader to ten participants be maintained.

Facilities: Well lighted, large meeting room with moveable chairs and tables.

Equipment:

- Chalkboard, newsprint, and felt pens.

- Slide projector, cassette player, and screen.

- Microphone, if needed.

- Filmstrip projector

WORKSHOP AGENDA FOR LEADERS

DAY I:		Minutes
8:00 a.m.	Coffee, registration, materials display, getting acquainted	30
8:30 a.m.	I. Opening Comments	
	. Welcome and introductions	
	. Purposes of workshop	
	. Overview of the three day session	10
8:40 a.m.	II. Checklist	
	. Individual or pair completion	10
	. Group Exchange	20
9:05 a.m.	III. Introduction to the ESEA, Title IV-C Project	
	. Slide/tape presentation: Integrating Asian American Curriculum into the Classroom	
	. Questions, answers	15
9:20 a.m.	IV. Terminology Related to the Asian/Pacific American Heritage	
	. Individual activity	5
	. Summary	5
9:30 a.m.	V. Asian/Pacific American History	
	. Lecturette	45
	. Question-and-answer discussion	15
10:30 a.m.	BREAK	
10:45 a.m.	VI. Asian and Asian/Pacific American Stereotypes	
	. Slide/tape presentation: Asian Images in the Media	25
	. Group discussion	10
	. Suggestions for teaching about Asian stereotypes in the media	10
11:30 a.m.	VII. Asian/Pacific Americans and Education	
	. Introduction	5
	. Individual reading	15
	. Group discussion	10
12:00 noon	LUNCH	
1:00 p.m.	VIII. Developing the Lesson Plan	
	. Lecturette	5
	. Individual or pair activity	15
	. Group exchange	25
	. Suggestions for integrating Asian American lessons into the classroom	10
	. Summary	5

2:00 p.m.	BREAK	
2:15 p.m.	IX. Demonstration Lesson . Group activity	60
3:15 p.m.	Summary and review of day's activities and adjournment	15

DAY II:

		Minutes
8:00 a.m.	Coffee, registration, materials display	30
8:30 a.m.	I. Lesson Development . Review of lesson components ..... . Individual reading ..... . Individual research and lesson development	15 5 190
12:00 noon	LUNCH	
1:00 p.m.	II. Continuation of Lesson Development . Individual research and lesson development ..... . Group exchange	120 15
3:15 p.m.	Summary and review of day's activities and adjournment	15

DAY III:

		Minutes
8:00 a.m.	Coffee, registration, materials display	30
8:30 a.m.	I. Lesson Development . Individual work	210
12:00 noon	LUNCH	
1:00 p.m.	II. Continuation of Lesson Development . Individual work ..... . Group exchange	105 30
3:15 p.m.	III. Workshop Evaluation and Summary	15

DAY I

I. OPENING COMMENTS

A. Purposes of the activity:

- Each participant will be provided an overview of the goals of the workshop, the sponsorship of the workshop, and the activities of the workshop.
- Workshop leaders and other key individuals will be introduced.
- An open, informal atmosphere will be established.

B. Materials:

For workshop leader use:

"Workshop Objectives"
"Workshop Agenda for Leaders"

For workshop participants:

"Workshop Objectives"
"Workshop Agenda"

C. Time required: 10 minutes

D. Procedures: Welcoming comments, introductions, review of objectives and agenda.

1. Welcoming comments:

The participants should be welcomed to the workshop and presented with its general purpose. If the workshop is an activity that is sponsored by a local education agency, it may be appropriate to have the superintendent or curriculum director give the welcoming comments and indicate the significance of the workshop in the agency's efforts to provide an awareness and understanding of Asian/Pacific American heritages. Such comments might include:

"Integrating Asian American Curriculum into the Classroom" was a three-year project funded by ESEA, Title IV-C, U. S. Office of Education. The project was founded on the premise that students need to understand the status, needs, and contributions of Asian and Pacific Americans, and for teachers to receive assistance in integrating relevant aspects of history, culture and contributions of these Americans into their existing classroom curricula.

Among the products developed by this project to meet those needs are the workshop model outline and materials, as well as the slide/tape presentation on the project, an annotated bibliography, and curriculum guides. We will be using these resources during the next three days."

2. After the welcoming comments, the workshop leaders and persons with primary responsibilities during the day should be introduced to the total group. Introductions should be brief and focused on information that is relevant to the persons' qualifications for carrying out their workshop responsibilities.

3. The objectives of the workshop and the agenda should be reviewed. Explain the importance of reading the different articles. Any spare time should be used for reading and researching because several (4-6) written lesson plans will be expected from each of the participants at the end of the three-day workshop. A materials display should be set up to encourage more curriculum ideas.

4. Details concerning renewal units, refreshments, building facilities, etc. should be covered at this time.

WORKSHOP OBJECTIVES

Workshop Objectives: The general objectives for the workshop may be grouped into three categories: knowledge, attitudinal, and skills. These objectives are described as follows:

Knowledge Objectives:

1) Participants will be able to increase their awareness of racism against and stereotyping of Asian/Pacific Americans in this society.

2) Participants will be able to develop a working knowledge and understanding of Asian/Pacific Americans, i.e., Chinese American, Indochinese American, Japanese American, Korean American, Pilipino American, and Pacific Island Asians; and their histories, cultures, and contemporary concerns.

Attitudinal Objectives:

1) Participants will be able to examine their attitudes as they relate to racism and stereotyping in education.

2) Participants will be able to increase positive attitudes needed for the delivery of an Asian/Pacific American curriculum.

Skills Objectives:

1) Participants will be able to increase their skills and strategies for assessing their classroom curricula.

2) Participants will be able to develop lesson plans for integrating Asian American curriculum into their classroom/subject areas.

"INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM"

Workshop Agenda

DAY I:

8:00 a.m.		Coffee, registration, materials display
8:30 a.m.	I.	Opening Comments: . Welcome and introductions . Purposes of workshop . Overview of the three days' activities
8:40 a.m.	II.	Checklist . Individual or pair completion . Group exchange
9:05 a.m.	III.	Introduction to the ESEA, Title IV-C Project . Slide/tape presentation: Integrating Asian American Curriculum into the Classroom . Questions, answers
9:20 a.m.	IV.	Terminology Related to the Asian/Pacific American Heritage . Individual activity . Summary
9:30 a.m.	V.	Asian/Pacific American History . Lecturette . Question-and-answer discussion
10:30 a.m.		BREAK
10:45 a.m.	VI.	Asian and Asian/Pacific American Stereotypes . Slide/tape presentation: Asian Images in the Media . Group discussion . Review of lesson plans
11:30 a.m.	VII.	Asian/Pacific Americans and Education . Introduction . Individual reading . Group discussion
12:00 noon		LUNCH

1:00 p.m. VIII. Developing the Lesson Plan
- Lecturette
- Individual/pair activity
- Group exchange
- Review of lesson suggestions
- Summary

2:00 p.m. BREAK

2:15 p.m. IX. Demonstration Lesson
- Group activity

3:15 p.m. Summary/review of day's activities and adjournment

DAY II:

8:00 a.m. Coffee, registration, materials display

I. Lesson Development
- Review of lesson components
- Individual reading
- Individual research and lesson development

12:00 noon LUNCH

1:00 p.m. II. Continuation of Lesson Development
- Individual research and lesson development
- Group exchange

3:15 p.m. Summary/review of day's activities and adjournment

DAY III:

8:00 a.m. Coffee, registration, materials display

8:30 a.m. I. Lesson Development
- Individual research and lesson development

12:00 noon LUNCH

1:00 p.m. II. Continuation of Lesson Development
- Individual work
- Group exchange

3:15 p.m. III. Workshop Evaluation and Summary

II. CHECKLIST

A. Purposes of the activity:

- Each participant will be able to determine some reasons for participating in this workshop.
- Individual involvement and group sharing will be established through this activity.

B. Materials:

For workshop leader:

"Checklist - What's Happening in Your School?"

For workshop participants:

"Checklist - What's Happening in Your School?"
Pencils/pens

C. Time required: 30 minutes

D. Procedures: Individual use of assessment. Pair off group. Each pair becomes acquainted with one another as they share checklist results, and, in turn, introduces each other to the entire group. If the group size is small enough the checklist can be done individually.

1. Suggested introduction:

"During this workshop, you will become more familiar with the variety of resources available on/about Asian/Pacific Americans. Some of the materials are based on inaccurate information while others are more realistic.

Before we discover these resources, it would be helpful for us to know what kinds of staff and curricular resources each of you have at your own educational settings. Questions 1-10 deal with multicultural and interpersonal concerns, while questions 11-17 focus on Asian/Pacific American education.

Please do not spend more than five minutes completing this checklist. As soon as you have finished, exchange your results with someone from another school. Spend five minutes sharing your checklists. At the end of ten minutes, we will regroup and hear from each of you on the following information:

- Your partner's name
- Your partner's school and position
- Your partner's feelings about what's being done in his/her educational setting based on the questions on the checklist."

2. While the group is sharing its checklist results, several introductory points on Asian/Pacific American curricula can be made.

Question #11 draws attention to the frequent use of Asian resources to represent or "cover" Asian American material. Resources on Japan do not describe the experiences of Japanese Americans.

Question #12 examines the diversity of Asian American materials available for students. Are they multi-Asian/Pacific American and do they show the differences within each Asian ethnic group?

Often, Asian and Pacific Americans are introduced by their unique festivals and holidays. Students gain a lopsided view of this ethnic group, seeing only the celebrations and not daily life situations. Question #15 addresses that concern.

The concern about stereotypic portrayals of Asian/Pacific Americans in educational materials is raised in Question #17 Asian stereotypes exist in educational materials, television, radio, and other forms of media. These inaccurate portrayals of Asian and Asian Americans will be discussed later in the workshop.

The overall results from the checklist might indicate to the participants a lack of curricula available to them on Asian/Pacific Americans. This workshop will provide them with an opportunity to increase their awareness of Asian Americans and develop curriculum for use in their classrooms.

CHECKLIST - WHAT'S HAPPENING IN YOUR SCHOOL?

1. How widely is ethnic content represented in the school curriculum?

Not At All — Some — A Great Deal

Cite examples:

2. To what extent are instructional materials evaluated for their honesty, reality, and sensitivity in treating the role of different ethnic groups in our society?

Not At All — Some — A Great Deal

Cite examples:

3. Does your school library/resource center have a variety of materials available on the histories, experiences, and cultures of many different ethnic groups?

Not At All — Some — A Great Deal

Cite examples:

4. Does your school currently have a staff development program which helps teachers and others to learn about different ethnic groups and about ways of reflecting ethnic diversity in the school's program?

Not At All — Some — A Great Deal

Cite examples:

5. Does the curriculum help students develop a better sense of self?

Not At All — Some — A Great Deal

Cite examples:

6. Is diversity within groups, as well as between groups, examined in the curriculum?

Not At All — Some — A Great Deal

Cite examples:

7. Does the school help students develop skills necessary for effective interpersonal and interethnic group interactions?

Not At All — Some — A Great Deal

Cite examples:

8. Does the school foster acceptance of the respect for ethnic differences?

Not At All — Some — A Great Deal

Cite examples:

9. Does the school provide opportunities for students to participate in the aesthetic and cultural experiences of various ethnic groups?

Not At All — Some — A Great Deal

Cite examples:

10. Are local ethnic communities or members of those communities used as educational resources?

Not At All — Some — A Great Deal

Cite examples:

11. Are there resources (books, AV materials, records, etc.) on Asian Americans in your school library? (Are they Asian or Asian American?)

Not At All — Some — A Great Deal

Cite examples:

12. Do the Asian American materials in your school reflect the diversity within that ethnic group (i.e., is there a multi Asian American collection)?

Not At All — Some — A Great Deal

Cite examples:

13. Do the materials reflect the historical as well as the contemporary experiences of Asian Americans?

Not At All — Some — A Great Deal

Cite examples:

14. If your school curriculum utilizes a multicultural approach, are materials and information on Asian Americans included?

Not At All — Some — A Great Deal

Cite examples:

15. Is the discussion and portrayal of Asian Americans in the curriculum and through the school's activities, limited to their unique festivals and holidays? (Are students provided with alternative perspectives of the Asian American heritage?)

Not At All — Some — A Great Deal

Cite examples:

16. When learning about Asian Americans and other ethnic groups in America, are their historical experiences balanced with contemporary perspectives of the groups?

Not At All — Some — A Great Deal

Cite examples:

17. Are Asian Americans presented with stereotyped features, dress, and personalities?

Not At All — Some — A Great Deal

Cite examples:

III. INTRODUCTION TO THE ESEA, TITLE IV-C PROJECT

A. Purposes of the activity:

. Each participant will be provided an overview of the goals of the Title IV-C Project and the program at the Asian American Resource Center

B. Materials:

For workshop leader:

Slide/tape presentation, "Integrating Asian American Curriculum into the Classroom"

For workshop participants:

Project Brochure (Appendix B)

C. Time required: 15 minutes

D. Procedures: View slide/tape presentation and allow time for questions and answers.

1. Distribute project brochures to the participants and allow them to read it.

2. Introduce and show the slide/tape presentation, "Integrating Asian American Curriculum into the Classroom." This presentation provides the participants with an overview of the project. Participants may want to raise their own questions and share comments.

IV. TERMINOLOGY RELATED TO THE ASIAN/PACIFIC AMERICAN HERITAGE

A. Purposes of the activity:

- Each participant will be able to identify several different Asian/Pacific American ethnic groups.
- Each participant will be able to define terms related to the Asian/Pacific American heritage.

B. Materials:

For workshop leader:

"Who Are Asian/Pacific Americans?" and Key

For workshop participants:

"Who Are Asian/Pacific Americans?"
Pencils/pens

C. Time required: 10 minutes

D. Procedures: Individual use of assessment and summary lecturette.

1. Distribute "Who Are Asian/Pacific Americans?" activity sheet to the participants. They are to spend five minutes listing appropriate Asian countries under four categories.

2. After the participants have completed the activity sheet, the leader should elicit answers from the group when possible. It should be noted that Asia can include more than these countries identified in the Key. Southwest Asia, not listed on the sheet, includes Iran, although many would argue for its inclusion with the Middle East. The regions are assigned on the basis of cultural as well as geographical borders and controversy can arise over countries which are blends of different cultures. For the purposes of this workshop, countries listed on the Key will be identified with the category they are listed under.

   For more information on Asia's regions, refer participants to Fersh's Asia: Teaching About/Learning From.

3. "Who Are Asian/Pacific Americans?" highlights the fact that Asians are a diverse ethnic group, geographically and culturally. This diversity is continued among Asians in the United States, the Asian/Pacific American population.

   Additional terms related to Asian/Pacific American heritage should be defined by the leader in the summary/lecturette.

These are:

"Orientals" vs. "Asian/Pacific Americans": The current name preference for this diverse ethnic group is "Asian/Pacific American." The term, "Oriental," has historical ties with negative attitudes toward Asians in this country, e.g., "The Oriental Menace." "Oriental" also conjures up scenes of the exotic and mysterious stereotypes of the Asian culture. In addition, "Oriental" was a term assigned to people of Asian ancestry, whereas "Asian/Pacific American" is a self-identifying term. Refer participants to the article, "Asian vs. Oriental: A Distinction Worth Making" (Appendix C) for more information.

Issei, Nisei, Sansei, Yonsei: Each generation of Japanese in this country have different names. The Issei are the first generation, Nisei - second, Sansei - third, and Yonsei - fourth generation. Nikkei is a term used to identify all Japanese Americans.

Pilipino vs. Filipino: Although "Filipino" with an "f" continues to be used, "Pilipino" with a "p" will be used throughout this workshop. There is no "f" in the major Pilipino language, so "Pilipino" better reflects the people.

Pinoy, Pinay: The term, Pinoy, is an in-crowd term for Pilipino Americans. "Pinay" is the feminine version of the term.

Asian/Pacific American Ethnic Groups: Many Asian American ethnic groups are named after their country of heritage. However, within each Asian country there may be many different ethnic groups. For example, many Vietnamese Americans have immigrated from Vietnam, but other ethnic groups can also have immigrated from Vietnam, e.g., Hmong, Yao, White Thai, and Chinese. Urdu, Hindi, Ilocano, Javanese, and Sundanese are all Asian ethnic groups in Asia.

E. References:

Asia: Teaching About/Learning From, Seymour Fersh, Teachers College Press, New York, 1978.

Who Are Asian/Pacific Americans?

Asian/Pacific Americans are people with diverse heritages and have immigrated from several different Asian countries. Under each category, list the appropriate Asian countries.

East Asia

Southeast Asia

)
)Indochina
)
)

South Asia

Pacific Islands

Who Are Asian/Pacific Americans? (Key)

East Asia

China
Japan
Mongolia
North Korea
South Korea
Taiwan

Southeast Asia

Cambodia)
Laos)
Vietnam) Indochina
Thailand)

Burma
Indonesia
Malaysia
Philippines
Singapore

South Asia

Afghanistan
Bangladesh
Bhutan
India
Maldives
Nepal
Pakistan
Sri Lanka

Pacific Islands

Samoa
Guam
Hawaii
Tonga
Melanesia
Micronesia
Polynesia

V. ASIAN/PACIFIC AMERICAN HISTORY

A. Purpose of the activity:

- Each participant will be able to describe the history and contemporary concerns of Asian/Pacific Americans.

B. Materials:

For workshop leader:

Chronology, "A Brief Chronology of Asian American History"
Article, "An Overview of Asian American History in the United States"
Supplementary Reading, "Run Out and Ripped Off" (Appendix D)
Resource Speaker

Note: If you invite a resource person to speak, be sure that your speaker is knowledgeable about issues and concerns of Asian/Pacific Americans.

For workshop participants:

Chronology, "A Brief Chronology of Asian American History"
Article, "An Overview of Asian American History in the United States"

C. Time required: 60 minutes

D. Procedures: Lecturette and group discussion, individual reading.

1. Distribute copies of the chronology and article, "An Overview of Asian American History in the United States," to the participants. They can use the chronology as a guide during the lecturette.

2. Introduce the speaker and identify his/her experience with Asian/Pacific American history, heritage, and culture. Remind the participants that there will be a 15 minute question-and-answer period at the end of the presentation.

   Suggest the article as reference material and encourage them to read it overnight. For additional information, the references listed in Section E can be recommended as well as the supplementary article, "Run Out and Ripped Off" (Appendix D).

E. References:

- Civil Rights Digest, Vol. 9, No. 1, U. S. Commission on Civil Rights, Washington, D.C., Fall, 1976.

- Counterpoint: Perspectives On Asian America, Emma Gee, (gen.ed.) Asian American Studies Center, Los Angeles, 1976.

In Movement: A Pictorial History of Asian America, Franklin Odo, Visual Communications, Los Angeles, 1977.

Roots: An Asian American Reader, Amy Tachiki, Eddie Wong, Franklin Odo, and Buck Wong, Asian American Studies Center, Los Angeles, 1971.

A BRIEF CHRONOLOGY OF ASIAN AMERICAN HISTORY

1785 First record of Chinese in Eastern U.S. Three Chinese among a crew of seamen abandoned in Baltimore.

1790 Naturalization Act passed, limiting the right of citizenship to "free whites."

1796 Five Chinese servants were brought to Philadelphia.

1820 First official record of Chinese immigration. Forty-three immigrants were recorded before 1849.

1830 American, English, and French warships force Hawaiians into treaty giving foreigners more control over island enterprises and land ownership.

1835 First long term land lease for Hawaiian sugar plantation given to an American firm.

1840 Providing Chinese labor for U.S.
1850 becomes a noticeable trade.

1848 Discovery of gold creates a greater demand for cheap labor in California.

1849 In this year, the Chinese population in San Francisco rose sharply, from 54 in 1848 to 789 in 1849.

1850 Numerous laws are passed prohibiting Chinese from owning mines or claims in California. Chinese population rises to 4,018 in San Francisco.

1851 Chinese are imported to Hawaiian sugar fields.

1852 20,000 Chinese in California, most are laborers.

1852 San Francisco's first Chinese theater established. The building was brought from China.
Marysville, California - 1,000 Chinese miners are driven out of town.
Foreign Miners Tax, all foreign miners had to pay $6-10 per month. Enforced only on the Chinese and Mexicans.

1854 San Francisco's first Chinese newspaper published.
Commodore Perry opens Japan. California Supreme Court decided Chinese are legally non-white, and therefore, cannot testify against whites in Court.

1855 Immigration Head Tax, an alien was charged $50 upon entry into California.

1858 Exclusion Laws, prohibited any Chinese or mongolian from entering California unless driven ashore by accident of weather.

1860 Chinese Six Companies is formed. Associations of men and women who came from various districts near Canton joined to form the organization. The group was their agency for arbitration, social welfare and community interests.
Fishing Tax, a tax of $4 per month collected from Chinese fishermen.
Chinese, Indians, and Blacks excluded from California public schools.

1862 A joint committee of the California legislature reports that out of 88 Chinese murdered by whites, only two of the murderers have been convicted. Congress passes a law against importation of coolie labor.

1866 First Chinese laborers hired to work on the transcontinental railroad.

1868 The demand for railroad workers in the U.S. expedites the signing of a treaty with China allowing the recruitment of Chinese laborers. The official Chinese restriction on persons wishing to emigrate to the U.S. is removed.

1869 First reported immigration of Japanese. Wakamatsu colony is formed, north of Sacramento. The transcontinental railroad is completed. The majority of the men working for the Central Pacific were Chinese.

1870 Peak of Chinese mining activity. A fine of $1,000 to $5,000 was levied on anyone bringing a Chinese or Japanese into the U.S. without evidence of good character. San Francisco ordinance passed; it prohibited people walking the streets with a pole between their shoulders to carry things. This happened to be the usual manner Chinese carried their goods.
Anti-Chinese Convention of the State of California convened in San Francisco.
Chinese are shipped to Massachusetts to break strikes.
Foreign Miners Tax is repealed.
Naturalization Act excludes Chinese from citizenship and forbids the entry of wives of these laborers.

1860 Movement of Chinese laborers
1880 into agriculture, land reclamation, fishing, manufacturing, and service industries. Success in each of these fields was followed by anti-Chinese violence and restrictive legislation.

1871 Los Angeles Riot, 19 Chinese men, women and children killed. Two white men convicted and are given 2-5 year jail terms.

1873 Laundry Tax, all laundries which did not use horse drawn vehicles had to pay $15 every three months for a license. Since the Chinese did not use vehicles they had to pay the tax.
San Francisco Queue Ordinance, every Chinese prisoner would have his hair cut within one inch of his scalp.

1876 Chico, California, five Chinese tenant formers are killed by orders of the Workingmen's Protective Association. Employers of Chinese are generally threatened.
Anticoch, California, all Chinese are forced out of town.

1877 San Francisco Anti-Coolie Club and the Workingmen's part stoned and beat Chinese, and Chinatown is burned down.

1878 Second California Constitution is passed, which had the following: No Chinese could become a naturalized citizen; no coolie trade; no California corporation could hire Chinese; no Chinese could be hired for public works except for punishment; any Chinese could be removed beyond the city limits of any city or town in California.
Ch'en Lan-jin is appointed Minister to the United States to protect Chinese students and laborers.

1879 Congress passes a law limiting ships to 15 Chinese passengers.

1880 Chinese population of San Francisco reaches 75,000. 71,000 are men.

1881 California Governor Parkins proclaims March 4 a legal holiday for anti-Chinese demonstrations.

1882 Chinese Exclusion Act passed, this law was the culmination of a series of local anti-Chinese laws, even though most had been declared unconstitutional in test cases in lower courts.

1884 Utah, Shigazo Yoshida is hanged outside of Ogden for allegedly killing a white woman who refused to marry him.

1885 Japan allows Japanese nationals to emigrate.
Yick Wo, without a license, took his case to the Supreme Court, which struck down the law as discriminatory and administered to drive the Chinese out of business. This was the key case in defining the Fourteenth Amendment.

1888 Scott Law is passed, it prohibited the return of 20,000 Chinese who departed the U.S. and wished to return.

1891 Earliest recorded strike by Japanese agricultural labor.

1892 Geary Act, it extended the exclusion of immigrants for ten years and all Chinese had to produce certificates of residence or be deported.
Vacaville, California, Chinese and Japanese cherry pickers beaten by unemployed workers.

1894 Scott Act revised, Chinese could return to the U.S. if they had wives, children, or parents and $1,000 in property. Women with husbands in China could not return.

1895 Queen Liliuokalani of Hawaii is imprisoned and forced to expect a new government.

1898 Queel Liliuokalani appeals to the U.S. not to annex Hawaii. Annexation takes place, Hawaii becomes a U.S. territory.

1900 Chinese in Hawaii forbidden to enter the mainland.

1901 Philippine military occupation by U.S. is ended, immigration to the U.S. begins.

1902 Chinese Exclusion Act is extended indefinitely.

1903 First Koreans brought to Hawaii. In 1904, movement to the mainland began.

1905 Korean government ends immigration.

1906 San Francisco School Segregation ruling, pupils of oriental origin were barred from attending San Francisco public schools. After five months the ruling was recinded.
California's antimiscegenation law amended to bar marriage between white and "mongolian."

1907 Gentlemen's Agreement with Japan was established. Japan voluntarily agreed to limit immigration in return for equal treatment of Japanese in America. Pilipinos began coming to the U.S. as agricultural laborers. Their immigration is unlimited, and they became the most available supply of labor.

1910 United States Supreme Court upheld the 1870 Naturalization Act being extended to other Asians.

1913 Alien Land Act passed, it prevented aliens ineligible for citizenship from owning land in California, Oregon, and Washington.
Eleven Korean apricot pickers were driven out of Hemet, California.

1915 Chinese-American Citizens Alliance founded as an attempt at protecting the civil rights of Chinese-Americans. It was psychologically significant in indicating a shift of commitment from CHINESE-American to Chinese-AMERICAN.

1915 Labor recruiting of Pilipinos is regulated. The Philippines government required that recruiting agents be licensed and labor contracts be spelled out. Japanese crew of the ship "Minnesota," of the Great Northern Steamship Company fired for protesting conditions. They were deported as undesirable aliens.

1920 California law passed preventing Japanese from leasing land. Noticeable Pilipino migration to the U.S. The 1920 Census showed 5,603 Pilipinos in San Francisco.
Chinese-American population had declined from 132,000 to 61,639.

1921 Law passed preventing alien women who married American citizens from automatically becoming citizens.

1923 Cable Act passed, female citizens would lose their citizenship if they married aliens not eligible for citizenship. Supreme Court declares laws abolishing Japanese and Chinese language schools as unconstitutional.

1924 Asian Exclusion Act, provided for the total exclusion of all aliens ineligible for citizenship. Wives of aliens were no longer admitted.

1925 Pilipinos must serve three years in the Navy to be eligible for citizenship. By 1925, 25,000 out of 60,000 Pilipinos in the U.S. were in the Navy.

1929 Rioting against Pilipinos on the
1930 Pacific Coast. Exeter, Watsonville, and Stockton in California are sites of race riots. Anti-Pilipino activities spread to Idaho and Utah.

1934 Tydings-McDuffie Act passed - the Philippines would be granted independence after fifteen years. The immigration quota of Pilipinos was set at 50 a year.

1935 The Chinese Digest founded. This was the first periodical published by a staff composed entirely of American born Chinese.

1938 Surge of anti-Japanese feelings. This was spurred by the economics during the depression and the aggressive stance of Japan in world politics.

1941 The Japanese attack Pearl Harbor. The U.S. enters World War II.

1942 Presidential Executive Order 9066. This order started the evacuation of all Japanese on the West Coast to relocation camps.

1943 Repeal of the Chinese Exclusion Act, a quota of 105 a year is set. The formation of the 442nd. A combat unit made up entirely of Japanese Americans.

1944 The legality of the evacuation of all Japanese from the West Coast is upheld by the Ninth Circuit Court of Appeals in California. (Korematsu and Endo cases.)

1945 Atomic bombs dropped on Hiroshima and Nagasaki. World War II ends.

1946 Philippine Independence Wartime relocation centers closed. The centers' inmates are released.

1947 War Brides Act allowed Chinese
1958 wives of U.S. servicemen to enter U.S.A. as permanent residents.

1949 Japanese American Evacuation Claims Act - evacuees could file for monetary losses due to relocation. California Alien Land Law declared unconstitutional by U.S. Supreme Court.

1950 McCarron Emergency Detention Act passed. It provided for the detention camps in times of national emergency.

1952 Alien Land Act repealed. McCarron-Walter Act passed, this repealed the Asian Exclusion Act of 1924 and eliminated race as a bar to citizenship. A quota of 100 immigrants per year for Asian countries was set.

1957 Nobel Prize in Physics is awarded to Tsung-dao Lee and Chen-Ning Yang for "breaking" the conservation-of-parity laws.

1965 National Origins Act raises Asian immigration quota of 20,000 per year for Asian countries - the same as for European countries - thereby causing tremendous strains in the Chinese ghetto.

1967 Anti-miscegenation laws ruled unconstitutional by the United States Supreme Court.

1973 Persons of Japanese ancestry are eligible for Social Security benefit credits for period of internment during World War II.

1974 Hawaii elects first Japanese American governor, George Ariyoshi. Ariyoshi became the first Asian American to serve as governor of a state.

1976 President Ford signs proclamation retracting Executive Order 9066 (see 1942) from the records.

AN OVERVIEW OF ASIAN AMERICAN HISTORY IN THE UNITED STATES

The Chinese

Chinese immigration to the West Coast began in the 1840's. Gold was discovered in California and news of this event was brought by ships sailing into the port of Canton in southeastern China. America was soon called "Gum San" meaning "Mountain of Gold".

Droughts, floods, political suppression, unemployment, and a desire to get rich quick caused thousands of young Chinese, most of whom were males, to board ships to seek their fortune in America. Most of these immigrants went on the "credit ticket system" whereby payment for their transportation along with high interest rates would be paid for later. They left their families with the intent of returning to China to become persons of land-owning status via their "riches" from America.

Anti-Chinese legislation was quickly passed by whites to prevent the Chinese from becoming gold miners. In 1850, the California Foreign Miner's Tax was unconstitutionally applied to Chinese only. From 1850-1854, Chinese paid 50% of the tax and from 1855-1870, 98% of the tax. Other laws were passed to prohibit Chinese from owning mines or claims in California.

Instead of becoming gold miners, the Chinese were employed as cheap labor--as coolies--by the various mining companies, lumberjacking camps, and railroad companies. At least 12,000 Chinese males worked on the western part of our continental railroad. Because the Chinese would work long hours, for very little pay, under dangerous working conditions, and in general, existed under substandard living conditions; they were regarded, as a group, to be subhuman or inferior by the whites. When competing with whites for jobs, the Chinese were hired because they were cheaper labor. Furthermore, because the Chinese were extremely frugal and would send their meager savings to their families in China, white working people accused these Chinese sojourners of robbing the American economy. In general, Chinese immigrants were hated by the white population.

In 1860, the California Superintendent of Education complained about Chinese pupils attending "white" schools. From that point, separate school facilities were set up for Chinese children in communities, such as San Francisco, where there were substantial numbers of Chinese residents.

Many Chinese entered independent businesses, such as laundries and restaurants. Success in each of these fields was followed by anti-Chinese violence and restrictive legislation. For example, in 1873, the Laundry Tax was passed whereby all laundries which did not use horse drawn vehicles had to pay $15 every three months for a license. Since the Chinese did not use vehicles, they had to pay the tax. The Chinese were, also, blamed for economic slumps. The most striking injustices occurred in Los Angeles, during an economic slump in 1871, when 19 Chinese men, women and children were massacred and in Rock Springs, Wyoming in 1885 when 28 Chinese were killed by white mobs.

Soon, whites were organizing to put a stop to Chinese immigration or the "Yellow Peril". They were successful in 1882 when Congress passed the Chinese Exclusion Act which banned Chinese immigration to this country for ten years. In 1892, this act was reviewed and extended for another ten years; and in 1902, the Act was reviewed and extended for an indefinite time period, which turned out to be until 1943. This act, as well as previous events, violated the Burlingame Treaty signed between China and the U.S. in 1868. This treaty originally meant to guarantee all Chinese the privileges of residence, travel, education, and religion in the U.S. and pledged the territorial integrity of China.

The greatest effect that the Chinese Exclusion Act had on the Chinese in this country was to cause serious social dysfunctions. In 1882, there were 100,682 Chinese males and 2,106 females. This meant a ratio of one female for every twenty males. The majority of Chinese males did not achieve their goals of making a fortune in America so that they could return home to China and buy land. Furthermore, the miscegenation laws prevented marriages between Chinese and Caucasian persons. With the ban on Chinese immigration, thousands of Chinese men were doomed to live a lonely, desolate life in urban ghettos or Chinatowns. Most of the Chinese women in this country were prostitutes owned by the various Chinese associations. As a result, the Chinese male-female ratio did not begin to even out until the middle of the twentieth century and Chinese family life did not develop in America until that time.

The greatest effect that the Chinese Exclusion Act had on American policy was that until 1882, America was a country open to all immigrants. There was no legal basis for excluding non-white immigrants from this country. With the passage of the Chinese Exclusion Act, a new legal tool for suppression of peoples of color came into being. Racism against Asians became institutionalized and sanctioned by the federal government.

In 1943, when the Chinese Exclusion Act was repealed, a quota of 105 Chinese immigrants per year was set. In 1947, the War Brides Act was amended with the removal of racial restrictions. This act now allowed U.S. servicemen to go to China and bring back their alien-born wives to the U.S. as non-quota immigrants. The National Origins quota system was repealed in 1965, and substituted in its place was an entry procedure for 350,000 immigrants a year based on skills and relationship to those already here in this country.

THE JAPANESE

Japanese immigration to the continental U.S. began in the 1860's. Immigrants came from Japan as well as from Hawaii, where Japanese immigrants had settled earlier to work on the sugar and pineapple plantations. After the Chinese Exclusion Act of 1882, the need for cheap labor to replace the Chinese forced American business interests to recruit Japanese labor. Also, in 1886, Japan legalized emigration to the U.S. and this act helped to encourage the Japanese movement to the West Coast. Thousands of young, adventurous Japanese left their homes in search of fortunes in America.

The Japanese were the logical successors to the Chinese in their jobs as well as to the hostility faced by them. By 1900, the Japanese emerged as competitors of the whites in small businesses and farming. They were successful competitors, especially in farming. The Japanese were able to yield large quantities of crops on lands thought to be barren and useless for farming. In 1905, the California legislature passed the first in a series of resolutions, calling on Congress to restrict Japanese immigration to the U.S.

In 1906, the San Francisco School Board implemented the ruling barring pupils of oriental origin from attending San Francisco Public Schools. Japanese pupils were to attend the schools set up for Chinese students. Japan heard about this act and threatened war against the U.S. President Theodore Roosevelt intervened and persuaded the school board to drop the ruling. In return, he promised to put a stop to Japanese immigration. In 1907, the Gentleman's Agreement was established between Japan and the U.S. Japan voluntarily agreed to restrict the numbers of unskilled laborers leaving the country in return for equal treatment of the Japanese in America. It was hoped that this agreement would put a stop to Japanese immigration. However, it failed to do so for the following reasons:

1) No one could come up with a consistent definition of what constituted "unskilled" labor.

2) The wives of the male immigrants already in this country were still allowed to enter this country. At that time, the picture bride system was in operation whereby the men selected a bride by looking at pictures sent from Japan. After choosing the most "appealing" picture, they would send for their wife-to-be!!

In 1913, California became the first state to pass the Alien Land Law that stated that aliens ineligible for citizenship could not purchase nor lease land for a period in excess of three years in that state. This law was aimed directly at the Japanese immigrant farmers who were successful. Furthermore, the only group of people classified as "aliens ineligible for citizenship" in this country at that time were Asians. Our naturalization laws only permitted white and black immigrants to gain citizenship status. Other West Coast states passed their versions of California's Alien Land Law.

Organized groups, such as the Asian Exclusion League, Native Sons of the Golden West, American Legion, and the American Federation of Labor pushed for exclusion of Japanese immigrants. In 1924, Congress passed the Johnson-Reed Immigration Act. This law stated that those persons ineligible for citizenship, such as the Chinese, Japanese, certain South Sea Islanders, and other Asians were not allowed to enter the U.S. as immigrants. An amendment to this law did permit an exception--alien-born Chinese wives and/or offspring under 21 years of age could enter the U.S. on a non-quota basis.

Japanese immigrants raised their children in the midst of anti-Japanese sentiment and propaganda. They were segregated into their own communities and there appeared to be no way out for them. Their children were U.S. citizens by birth and yet, they were denied quality education and job opportunities. Before World War II, Japanese Nisei (this term refers to the children of the immigrants) were the best educated minority group in the U.S. However, college degrees only led to jobs in fruitstands.

On December 7, 1941, Pearl Harbor was bombed by Japan. This event precipitated the movement of 112,000 persons, two thirds of whom were U.S. citizens, into the concentration camps in this country. On February 19, 1942, Executive Order 9066 ordered all those of Japanese ancestry, citizens and aliens alike, to be barred from the Western one-half of the Pacific Coast States and, also, the Southern one-third of Arizona. These persons were removed to fifteen assembly centers located along the West Coast and later moved to camps. The camps were set up in ten areas: Posten and Gila, Arizona; Rowher and Jerome, Arkansas; Heart Mountain, Wyoming; Minidoka, Idaho; Amache, Colorado; Manzanar and Tule Lake, California; and Topaz, Utah. Japanese American citizens were removed

without the rights of due process being honored; and the removal to camps took place after the Battle of the Midway assured U.S. military victory in the Pacific. Furthermore, no acts of sabotage were ever committed by those of Japanese ancestry living in this country.

In an effort to prove their loyalty to America, the exclusive all-Nisei 442nd Regimental Combat Team organized in 1943. Over 10,000 Nisei males volunteered for the 2,500 man unit. The 442nd became the most decorated unit in the history of the U.S. Army.

In 1944, the Supreme Court ruled on two cases having to do with the evacuation. In the first case, Fred T. Korematsu had been convicted of remaining in a military area from which persons of Japanese ancestry had been excluded. The Supreme Court upheld the conviction and recognized the right of the Army to order the exclusion of persons from specific military areas.

The second case involved Mitsuye Endo, a Nisei women who had sued the government for release from custody of the War Relocation Authority. The Supreme Court ruled that under the Constitution, Ms. Endo would be free to come and go as she pleased and since she was not proven to be disloyal, she was ordered released from the camp. In short, the Supreme Court had approved the evacuation of the Japanese Americans from prohibited zones, but that loyal Japanese Americans could not be detained. This ruling led to the release of those persons who were still in the camps.

The internment of those persons of Japanese ancestry in the U.S. has set a precedent. American citizens can be interned without any of their rights of due process. The removal of the Japanese to camps was an act of racism and this act has been reinforced in American policy since it has never been declared unconstitutional. This is in spite of the fact that President Gerald Ford signed legislation rescinding Executive Order 9066 on February 19, 1976.

In 1949, President Truman signed the Japanese American Evacuation Claims Act. Evacuees were given until 1950 to file claims against the federal government. This sum averaged out to be less than 10 cents for every dollar lost by those who made claims.

The Supreme Court declared California's Alien Land Law to be unconstitutional in 1952. Also, in that same year, the McCarron-Walter Act was passed by Congress. This act repealed the Immigration Act of 1924 and eliminated race as a bar to citizenship. At last, Asian immigrants were allowed to become citizens of this country.

THE PILIPINOS

As a result of the Spanish-American War, Spain ceded the Philippines to the United States. When the U.S. military occupation ended in the Phillippines in 1901, Pilipinos began to immigrate to this country. At first, Pilipino students, hoping to complete a professional education on the mainland, came to the West Coast. However, due to labor shortages because of the immigration restriction on the Chinese and Japanese, Pilipino laborers came in large numbers

to work on farms. At that time, Pilipino immigration was unlimited--there were no quota restrictions--as Pilipinos were considered "subjects" of the U.S. Soon, they became the most available supply of labor in a ten year period and were quickly viewed as a threat and another "Yellow Peril" by whites.

In 1915, labor recruiting of Pilipinos was regulated by the Pilipino government. Recruiting agents were required to be licensed and labor contracts were to be clearly spelled out to perspective clients.

The Pilipino immigrants were young, single, mobile males. They came to the U.S. expecting to be accepted as they were by the whites in the Philippines. They were aggressive, especially in attempting to establish social relationships with white females. This aspect plus their "economic threat" to whites led to organized movements working to exclude them from this country.

In 1925, a legislative act deemed Pilipinos ineligible for citizenship unless they served three years in the U.S. Navy. As a result of this act, 25,000 out of 60,000 Pilipinos in the U.S. were in the Navy at that time.

During the Depression, there were several riots against the Pilipinos. Pilipinos would work as agricultural workers for low pay, thus increasing the profits for the white farm workers. These employers preferred to hire Pilipinos as they saw them more "dependable" and willing to work long hours for low pay and poor quality room and board conditions. However, in general, whites viewed Pilipinos as a foreign element taking over potential job holdings. This threat might have been real on a surface level. Going deeper, the Depression was primarily an industrial one. Agricultural jobs were rarely held by whites. We have seen that other Asian peoples preceded the Pilipinos as farm workers. In 1929-30, Exeter, Watsonville and Stockton, all in California, were sites of race riots against Pilipinos.

In 1932, the Hawes-Cutting-Hare Bill was passed by Congress. The Philippines would be granted independence in fifteen years and an immigration quota of 50 Pilipino immigrants per year was imposed. Again, whites succeeded in restricting Asian immigration to this country. This quota was in effect until the Immigration Act of 1965. Subsequent legislation permitted the payment of transportation expenses of those wanting to return to the Philippines, but those persons would not be allowed to return to the U.S. Therefore, although Pilipinos were not excluded from coming to our country, they were severely restricted by number in gaining entry into this country.

THE KOREANS

Koreans began to immigrate to the U.S. in the early 1900's. At that time, a drought had occurred in the northwestern sector of Korea, leaving many people to starve and labor contractors were coming from Hawaii to Korea to recruit labor. In addition, Christian missionaries encouraged converts to emigrate and the Korean government begin to see emigration as a possible solution to the drought disasters.

By 1905, 11,000 Koreans had gone to Honolulu. The bulk of them came from the northwest area of Korea. This area was relatively lacking in clan and other traditional forms of social organization. However, it was receptive to the American fundamentalist and revivalist form of Christianity. Thus, it was the Korean Christian Church that performed the social services for Korean immigrants in Hawaii and the U.S.

By 1910, there were small Korean communities on the West Coast. Labor recruiters for railroad companies and other industries had gone to Hawaii to recruit Korean immigrants. The picture bride system existed for Korean male immigrants on the mainland.

After the Russo-Japanese War in 1904-05, Korea became a protectorate of Japan. Korean immigrants refused to accept Japan's authority over them in the U.S. These immigrants were joined by Korean students and intellectuals who came to the U.S. as exiles. Soon, a Korean independence movement came into existance. Japan retaliated by prohibiting Koreans from emigrating to other countries.

A Korean Students' Association was organized on campuses throughout the U.S. and provided leadership to the independence movement. The movement's activities and idealogy were important factors in maintaining the separateness of the Korean community in the states. At one point, terrorism, including the assassination of pro-Japanese diplomats, took place. The response of Japan was to tighten its control over Korea.

In 1913, eleven Korean workers were recruited to pick apricots in Hemet Valley in southern California. When they arrived, they were driven out of town by an angry crowd of several hundred white farm workers. In the economic arena, Koreans found themselves at the bottom of the economic barrel. They were employed as farm laborers, factory workers, cooks, dishwashers, or in other poorly paying jobs. Their educational level was unusually high but the prevailing white racism prevented them from moving into professional occupations and fields.

On March 1, 1919, there were peaceful demonstrations at the Big Four Nations meeting at the Versailles Conference. These were to show the desire of the Korean people for independence. Koreans living in the U.S. could not participate in these demonstrations as they were not granted passports or documents which allowed them to leave this country.

A Korean Congress met in Philadelphia in April, 1919, and the Korean Commission under the leadership of Syngman Rhee was established in Washington, D.C. The latter organization had considerable success in gaining sympathy and support for Korea as well as funds which helped establish the Korean Provisional Government in Shanghai.

Factionalism developed within the Korean community as to how to go about working for Korean independence. Rhee and his supporters favored appeals to world public opinion. His support came primarily from southern Koreans, who were small in number in the U.S. Other Koreans, such as Pak Yong-man favored military preparedness and establishment of military schools to prepare Koreans to reconquer Korea.

After 1937, the Koreans participated in the war effort to defeat Japan. The Korean National Association advocated for an embargo against Japan. A volunteer force was organized by Koreans in the U.S. Koreans joined in anti-Japanese war propaganda, declared themselves as "champion Jap-haters" and unanimously supported the move to intern West Coast Japanese during the war.

In the post-war years, many Koreans found themselves doubly exiled. Korea was divided at the thirty-eighth parallel with American military rule in the southern portion. Syngman Rhee rose to power within the American sector and those Koreans in the U.S. who were not part of his organization found themselves alienated from Korea and they continued to remain in this country.

Summary

The importance of Asian American history is an awareness of this group's heritage in this country. The repression and suppression faced by them is still an on-going factor in their lives today. In fact, the outcomes of this history of racism can be seen today in unemployment, poverty, inadequate education, identity crises, and negative stereotyping of Asian Americans. The Asian American movement is steadily gaining momentum in its struggle for equality in this society. No longer will Asian American history be denied nor will it be allowed to be denied by others. History means "roots"; Asian Americans have identified their roots in an effort to define their present situation(s).

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This article was written by Gloria L. Kumagai and has been published in Cultural Pluralism, Resources for Teaching History, Heritage, Culture of Asian, Black, Chicano, Native and Jewish Americans. University of Minnesota, 1975. It is reprinted here with the permission of the author.

VI. ASIAN AND ASIAN/PACIFIC AMERICAN STEREOTYPES

A. Purposes of the activity:

- Each participant will be able to describe the evolution of Asian stereotypes in the media.
- Each participant will be able to suggest ideas for teaching about Asian stereotypes in the media.

B. Materials:

For workshop leader:

Slide/tape presentation, Asian Images in the Media
Article, "Racism Against Asians in the Media"
Two Lesson Plans: "Asian Americans Are Not All Alike"
"Asian Americans in the Media"
Supplementary reading, "The Asian Image in the United States: Stereotypes and Realities" (Appendix E)

For workshop participants:

Article, "Racism Against Asians in the Media"
Two Lesson Plans: "Asian Americans Are Not All Alike"
"Asian Americans in the Media"
Supplementary reading, "The Asian Image in the United States: Stereotypes and Realities" (Appendix E)

C. Time required: 45 minutes

D. Procedures: Allow workshop participants time to read article, view slide/tape presentation, review lessons and discuss.

1. Distribute the article, "Racism Against Asians in the Media," for reading. Allow a few minutes for them to read it.

2. Introduce and show the slide/tape presentation, "Asian Images in the Media." This presentation was developed by The Asian Americans for Fair Media in Berkeley and discusses the history of Asian stereotypes in the media beginning with the early Fu Manchu character.

   Discussion can center around recent stereotypes of Asians in the media, both nationally and locally.

3. Distribute copies of the two lesson plans on teaching about Asian stereotyping. Review each lesson with the participants. Materials and resources for each lesson should be presented. Elicit more suggestions for teaching about stereotyping from the participants.

4. Participants may want additional information on specific Asian stereotypes in the media. The supplementary reading, "The Asian Image in the United States: Stereotypes and Realities" can be distributed for their reading.

RACISM AGAINST ASIANS IN THE MEDIA

Because of white dominance over American society and media, a typical "American" is fair-skinned, blond, with big blue eyes - certainly not Asian-in appearance.

An Asian American born in the U.S. faces a distinct problem - he/she is considered foreign and faces discrimination solely because of his/her appearance. This prejudice is reinforced through the media's stereotypes of "Orientals." Society's whole pattern of behavior toward an Asian American is based upon stereotypic preconceptions. Orientals vs. Asian Americans. These terms are distinctly different from each other. Oriental is based upon the stereotypes: obedient, sly, inscrutable, and subhuman. The connotative meaning of these stereotypes is derogatory to the Asian person.

On the other hand, the term Asian American is a name derived for our own consciousness. It describes our dual culture and heritage. It describes the movement to bring pride and dignity to a race. It describes our plight as non-white Americans. It cannot describe one particular trait of our people because we believe it is not rational to treat a group without regard to individual personality or character.

The Asian American perspective attempts to break society's cataloging of us. We are more than waiters, laundrymen, cooks, villains, karate experts, warmongers, geishas, house servants, gardners, and prostitutes. We are capable of human emotion and deserve dignity.

Asian Americans are not exempt from discrimination. Dating from the U.S. violation of the Burlingame Treaty with China (protecting Chinese settling in or visiting America) to the immigration exclusion acts to the systematic rejection of Asian Americans for top-level executive positions (we haven't succeeded after all) to the rejection of Asian American actors for Asian roles, the history of Asians in America has been splattered with blood and injustice.

When a movie script calls for an Asian, it is to provide a backdrop for an "Oriental feeling." Leading Asian roles are played by the white person in yellow-face. An Asian person is a caricature rather than a human being. We become robots, made in predictable styles. Whites have played Asians for so long that producers look for stereotyped mannerisms when they cast for such parts. An Asian American auditions as a human being and not a stereotype; thus he/she doesn't fit into the producer's idea of an Asian. So, they say that the Asian lacks charisma and personality. A recent example of this prejudiced rationale is the revival of the Charlie Chan series for NBC TV. Many Asian Americans auditioned for the lead role, only to be beaten by Ross Martin, a white actor.

For 18 years, Charlie Chan was, for most Americans, their only contact with Asians; and the star was definitely non-Asian! He was supposed to be intelligent, wise, cool, etc., but the audience knew it was a white actor pretending to be an Asian. Charlie Chan had the stereotypical fake accent, folded hands, slight bow, pigeon-toed stance, and inscrutable attitude. Authentic Asians played Charlie's sons, providing Oriental atmosphere and comic relief. This series also popularized the "Confucius say" jokes, which has made the Asian American the butt of jokes containing prophet-like phrases.

NBC defends the Charlie Chan series, reasoning that it projects a positive image of Asians. Charlie supposedly corrects his sons and guides them to civility. However, on the screen, all we see is Ross Martin (in yellow face) telling Asians how to behave.

In July, 1971, the back cover of the Family Circle Magazine had a Doral cigarette ad depicting an Asian waiter saying "Confucius say: Don't knock it till you've tried it." Most people get a big chuckle out of something like this, but actually it is equally offensive to say, "Jesus Christ say..."

For most children, TV is a primary guiding force in the formation of their attitudes toward ideas and issues. Much of what children see on TV transfers to their everyday thinking. For example, the Saturday morning cartoons are often viciously prejudiced. During 1970, a cartoon entitled, "Will the Real Jerry Lewis Please Sit Down?" starred Jerry Lewis as "Hong Kong Lewis." He was pictured with huge buck teeth, shoddy Oriental accent, slanted eyes, and a huge mouth that constantly spouted wise sayings. His son, "One Ton Son," also spouted sayings. The entire cartoon format and content ridiculed the Asian physical appearance and caused Asians to be thought of as clowns and idiots. The child learns Asians are fools. The Asian child learns he/she is being laughed at and is caught in an identity crisis. Does he/she reject his/her Asian identity and ignore the ridicule? Does he/she hide from non-Asians to escape ridicule? Does he/she try to find some form of escape to avoid the ridicule? Or does he/she ask why he/she, specifically, is the subject of ridicule? As the child matures, the crisis worsens. He/she may become self-destructive, continue growing as a banana (yellow on the outside, but white on the inside), or, because of lack of direction, become frustrated and helpless about his/her ability to correct the situation.

In "The Courtship of Eddie's Father," Miyoshi Umeki, in the role of Mrs. Livingston, reinforced the Oriental stereotype. She plays a soft-spoken understanding housekeeper. Her personal character is never explored in depth. This is negative because it contributes to the idea that all Orientals can take care of themselves and have no social or economic problems. That is, Asians are not human.

A popular series that exploits Asians weekly is "Hawaii Five-O." In the state with the largest percentage of Asian Americans, two whites have to be imported from the mainland to solve the Asians' crimes. Their Asian assistants perpetuate the Oriental stereotype physically and mentally. Their typical program lines are, "Steve, take a look," "Finished," "The governor wants you," and "This the one?" The producers and writers allow them no character development nor participation in plot other than to draw guns or kick down villains. Other Asians on the show are technicians who feed facts to the whites, so that they can solve the crimes. The Asians who play villains in this show receive bigger parts. One villain, Wo Fat, the bald, mustached Communist Chinese spy, tries to cause physical and mental suffering to as many people as possible. No reason is ever given for his behavior.

"If Tomorrow Comes," a movie made for TV and aired during 1971-72, contained the first mention on television of the Japanese American relocation during World War II. It was also the first time TV allowed an Asian male to marry a white girl. The original title, "My Husband, the Enemy," was changed because of protests by the Japanese American Citizens League. The

movie emphasized what a terrible problem the white family had and focused only minimal attention on the Asian family's difficulty with relocation, harrassment, etc.

"Kung-Fu," a TV series released by Warner Brothers, is a Hollywood attempt to reap profits off the attention currently being given to China. A half Chinese, half Caucasian person (played by a Caucasian), highly trained in self-defense, is an outlaw on the run from the Chinese government; thus the series adds an exotic element to the basic TV western format. The image of Caine, as an invincible fighter, who repeatedly defends himself successfully from the attacks of racist cowboys, seems to be a progressive one. However, he is still portrayed as inscrutable: without emotion, semi-superhuman (he rarely eats, sleeps, or breaths deeply). His entire existence seems to be either encountering provocative situations one after the other or "flashing back" to his training days in China to recall various "words of wisdom" from his masters.[1]

The Fu Manchu movies, released from 1931 to 1967, emphasized the theme of "yellow peril" and were complemented by comics, cheap novels and newspaper articles published by the Hearst Press. This racist treatment of Asians was widely accepted and quite popular. These hideous characterizations helped to justify the Asian immigration exclusion acts, encourage the Japanese American relocation and pave the way for World War II anti-Japanese propaganda films produced by the American legion, DAR, Native Sons of the Golden West, etc.

During filming of Pearl Buck's (self-appointed savior of the Chinese people) The Good Earth, casting became a problem. The Chinese peasant role was given to Paul Muni, with an Asian female opposite him. Then, the Hays Office of Motion Picture Producers and Distributors of American Censorship Guide in 1927,stated, "Miscongenation between races is forbidden." The Asian girl was replaced by Luise Rainier. This taboo remained for many years and is still in effect, primarily for Asian men. The following are specific examples of the taboo: (a) Love is a Many Splendored Thing, 1955, has William Holden making love to an Asian girl who is really Jenifer Jones. (b) Sayonara, 1957, permits Marlon Brando and Miko Tako, Red Buttons and Miyoshi Umeki to make love. (c) World of Suzy Wong, 1961, stereotypes Asian women into prostitute roles and has William Holden make love with Nancy Kwan. (d) Diamond Head, 1962, shows bigotry in Hawaii. Charlton Heston (whose mistress is Frances Nuyen) opposes his sister's (Yvette Mimieux) romance with a Hawaiian (really James Darren in dark make-up). (e) Films such as Flower Drum Song portray Asian life according to white values and use Oriental stereotypes in the punchlines. It proves to be cute entertainment for white viewers. (f) Go For Broke, the story of the heroic actions of the Nisei (second generation Japanese Americans) 442nd Combat Team, is billed as "battleground adventures starring Van Johnson." Tora, Tora, Tora gives the Japan nation a victory, but a disclaimer at the end makes it an empty one.[2]

Racism against Asians is a common and consistent occurrence in the media. It runs rampant in commercials, comedians' jokes, etc. Asian American children are bombarded with media heroes, none of whom they can identify with. What the children see instead are their brothers and sisters subjected to ridicule or featured as arch enemies of the American people.

Each generation is supposed to be more open-minded, and less prejudiced than previous ones. Yet, with the media continuing to ridicule the minorities, there seems to be little hope. There is no instant solution - at least as long as the present power structure and administration exist. But, people of all races can work toward better understanding and improved relationships among each other by recognizing what the media and the government have done to destroy the Asians (and other people of color) and by working for the dignity, pride and respect of all persons.

[1] Getting Together Review, October 4, 1972, p. 4.

[2] "That Oriental Feeling" by Irvin Paik, 1971.

This article was written by JUDY WONG HOHMANN and appeared in the Minnesota Daily, March 7, 1973, pp. 17-18. It is reprinted here with the permission of the author.

See Appendix E for The Asian Image in the United States - Stereotypes and Realities.

NAME: Novella Caldwell SCHOOL: Farnsworth Elementary

SUBJECT: Social Studies GRADE LEVEL: 3rd

TITLE OF LESSON: Asian Americans Are Not All Alike

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): People are alike and different in many ways, but no one is exactly like another. Asian Americans are not all alike.

BEHAVIORAL OBJECTIVE(S): Students will be able to express how stereotyping can affect Asian Americans in this country.

TEACHING PROCEDURE(S):

1) Discuss generalities about 3rd grade boys, the school's students, blue-eyed people, etc.

   - "All 3rd grade boys are immature."
   - "Blue-eyed people are naturally slower than brown-eyed people."

2) Discuss stereotyping and its effects. *

   - Are they true?
   - What feelings would a person have if they believed these statements?
   - What feelings would a person have if they were stereotyped a certain way?

3) Talk about how Asian Americans have been stereotyped in ads, newspapers, TV, comic books, magazines, etc. (Show examples if possible.)

4) Ask children to recall the children's story, Five Chinese Brothers.

5) Critically analyze illustrations and text.

   - What type of stereotyping is shown in the illustrations? (Physical--all Chinese look alike.)

6) Show pictures of Asian American stereotypes found in magazines, comic books, etc.

EVALUATIVE PROCEDURE(S):

1) Discuss effects of stereotyping of Asian Americans as a class.

   - Do all Asian Americans speak another language?
   - Are all Asian Americans Chinese or Japanese?
   - How do you think some Asian Americans feel when they are stereotyped in certain ways?
   - How do stereotypes spread?
   - How can they be prevented?

2) Visit the Asian American Resource Center.

RESOURCES AND MATERIAL(S):

- Clippings from various sources portraying Asians.
- Pictures of Asian American stereotypes as found in magazines, comic books, etc.
- Five Chinese Brothers, Claire Huchet Bishop and Kurt Wiese, Coward-McCann Inc., New York, 1938.

* Caution: It is important that stereotypes of any persons be discussed seriously. The effects of stereotyping on the perceiver and the victim should not be ignored. To teach students about stereotyping without follow-up discussion on its effects would be an incomplete and possibly damaging lesson.

NAME: Sandy Krebsbach SCHOOL: Mounds Park Jr. High

SUBJECT: Social Studies GRADE LEVEL: Jr. High

TITLE OF LESSON: Asian Americans in the Media

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): The stereotyping of Asian Americans in the media limits our perceptions of them as a diverse ethnic group.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Describe one T.V./radio commercial that shows Asian Americans in a stereotypic manner.

2) Analyze material on/about Asian Americans for realistic or misleading information.

3) Review common Asian American stereotypes and their affect on Asian Americans and the perceiver.

TEACHING PROCEDURE(S):

1) Introduce the lesson.

Asian Americans are Americans of Asian ancestry. Many of them have been in America for several generations yet our exposure to them is minimal and often misleading. Asian Americans are made up of many different ethnic groups, (e.g., Chinese Americans, Japanese Americans, Korean Americans, Cambodian Americans, Vietnamese Americans, etc.) and each group is unique from the others in various ways. However, in the media, Asian Americans have been stereotyped with certain characteristics and roles.

2) Define "stereotyping" (...having a set image or perception for all members of a certain group.)

3) Review common Asian American stereotypes. Refer to previous lesson on stereotyping.

- How can some of these descriptions be stereotypic?
- For instance, should we assume that "Kung Fu" is a part of all Asian Americans' and Chinese Americans' lives?

TEACHING PROCEDURE(S):

4) Discuss some commercials, T.V. shows, movies, and magazine ads that may reinforce stereotypic images of Asian Americans.

   . For example, how are Asians and Asian Americans portrayed in war movies, "Kung Fu," "Saturday Night Live," and the "Pink Panther" series?

5) Distribute a collection of advertisements and comic strips concerning Asian Americans to groups of students. Each group will analyze the material and fill out an accompanying worksheet.

EVALUATIVE PROCEDURE(S):

Each student will bring in an article or advertisement concerning Asians or Asian Americans and describe its representation as possibly stereotypic/nonstereotypic. The possible effects of stereotyping on Asian Americans and the perceiver should also be described.
Due at end of unit.

RESOURCES AND MATERIAL(S):

. Materials that depict a stereotypic view of Asian Americans. (Available at the Asian American Resource Center.)

. Worksheet.

ASIAN AMERICAN STEREOTYPING IN THE MEDIA

What is Stereotyping?

1. What type of material are you analyzing? (circle)

   comic strip — educational material

   magazine/newspaper advertisement — book/film

   political cartoon — other _____

2. Does the material refer to a specific Asian or Asian American group? If so, which group?

3. On first impression, what is the material about? What is it describing?

4. Now analyze the material's content. What might be the "hidden message(s)" of the material? How might these messages be stereotypic?

5. How can the portrayal of stereotypes be damaging ....

   a) to the perceiver?

   b) to the victims of the stereotyping?

VII. ASIAN/PACIFIC AMERICANS AND EDUCATION

A. Purposes of the activity:

- Each participant will be able to describe how some educational materials provide inaccurate information about Asian/Pacific Americans.
- Each participant will be able to identify several criteria for evaluating and selecting Asian American classroom materials.

B. Materials:

For workshop leader:

Article, "How Children's Books Distort the Asian American Image"
"Suggested Criteria for Evaluating and Selecting Asian American Materials"
Lesson Plan, "Selecting Non-stereotypic Books for Children"
Supplementary Readings: "The Others" (Appendix F), "Five Chinese Brothers" (Appendix G)

For workshop participants:

Article, "How Children's Books Distort the Asian American Image"
"Suggested Criteria for Evaluating and Selecting Asian American Materials"
Lesson Plan, "Selecting Non-stereotypic Books for Children"
Supplementary Readings: "The Others" (Appendix F), "Five Chinese Brothers"(Appendix G)

C. Time required: 30 minutes

D. Procedures: Allow participants ample time to read articles, review suggested criteria and lesson plan, and discuss.

1. Introduce the session by outlining some of the major concerns in the supplementary article, "The Others."

   This article reviews the history of institutional racism against the early Asian American population in education.

   Suggested introduction: "Asian/Pacific Americans have suffered from various degrees of racism in their history of immigration to America. Getting an equal education has been a continuous struggle for many Asian Americans.

   The early Chinese immigrants were first refused admittance to California's public schools in 1858 on the basis of their "inferior race." Early Asian immigrants were generally taught in makeshift schools by white missionaries.

Asians attended separate "oriental" schools into the early 1900s. In 1906, the San Francisco Board of Education ordered all Chinese, Korean, and Japanese children to attend the city's Oriental School. As a result of the Japanese Governement's protests, Japanese children were allowed to attend white schools, although the Chinese and the Korean children were forced to remain in the Oriental School.

In the 1950s, although many Asian Americans were attending integrated schools, the curricula did not reflect any other cultures or values except a white, middle-class one.

In the 1960s, bilingual education was established and new concerns were raised. Today, many fear bilingual education is challenging the established structure of education and resent the programs as "un-American" and a "waste of tax dollars." Trained teachers and administrators are scarce and often programs lack continuity.

Integrating the textbooks with multicultural content is another concern of many Asian/Pacific Americans. Nonstereotypic and realistic information, showing the diversity of the Asian/Pacific American ethnic group is lacking in educational materials.

The articles you will be reading describe how several educational texts distort the Asian and Pacific American image. You have approximately fifteen minutes to read the articles, after which, we will review some criteria for analyzing books on Asian/Pacific Americans. We will also review a lesson on analyzing children's books on Asian/Pacific Americans."

2. Distribute "How Children's Books Distort the Asian American Image" for reading. If there is enough time, the participants can also read the supplementary articles, "The Others," and "Five Chinese Brothers."

3. Review the components of the reference, "Suggested Criteria for Evaluating and Selecting Asian American Classroom Materials." It is suggested that you try to elicit examples of resources the participants have encountered that meet/don't meet some of these criteria. Have examples of books available that are both stereotypic and realistic for participants to browse through.

4. Pass out copies of the lesson plan, "Selecting Non-stereotypic Books for Children" and go through the lesson with the participants. The materials and resources for this lesson should be presented.

E. References:

Bulletin, Vol. 7, No. 2 and 3, Council on Interracial Books for Children, New York, 1976.

Human (and Anti-Human) Values in Children's Books, Council on Interracial Books for Children, New York, 1976.

"Identifying Sexism and Racism in Children's Books," Council on Interracial Books for Children, New York.

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Interracial Books for Children Bulletin
Volume 7, Number 2 & 3, 1976

How Children's Books Distort the Asian American Image

Eleven Asian American book reviewers were asked by the Council on Interracial Books for Children to find, read and analyze all children's books on Asian American themes currently in print or in use in schools and libraries. These reviewers formed the Asian American Children's Book Project to evaluate the books and identify those titles which could be used effectively in educational programs. The reviewers were also asked to indicate books that seemed particularly inaccurate or demeaning in their portrayal of Asian American children.

The decision was made to limit the study to children's books in which one or more central characters are Asian American. A total of 66 books fit this requirement and were evaluated in the study.

Although "Asian American" technically includes Americans of all Far Eastern (including East Indian), Southeast Asian and Pacific backgrounds, the reviewers were able to locate children's books in only some of the categories. The 66 books are mainly about Americans of Chinese and Japanese ancestry, breaking down as follows:

- **Chinese American:** 30 books
- **Japanese American:** 27 books
- **Korean American:** 2 books
- **Vietnamese American:** 2 books
- **General:** 5 books

The **general** books consist of three that depict more than one Asian American group, one about a white boy reared in China and another about a Japanese boy's experience in a Canadian prison camp (the last two books were considered relevant to the study).

The books were published between 1945 and 1975, with the greatest number appearing in the early 1970's. An average of one book a year appeared from 1945 to 1964, and there was then an increase to roughly five a year. The peak years were 1970 (seven books), 1972 (seven books) and 1974 (eight books), with a drop in 1975 (four books).

The major conclusion was that, with one or perhaps two exceptions, the 66 books are racist, sexist and elitist, and that the image of Asian Americans they present is grossly misleading. A succinct definition of the image presented would be: Asian Americans are foreigners who all look alike and choose to live together in quaint communities in the midst of large cities and cling to "outworn," alien customs. In addition to presenting this offensive image, the books are flawed in one or more of the following ways:

Alan Okada

- They misrepresent Asian American cultures, emphasizing exotic festivals, ancient superstitions and costumes and, by contrast (stated or unstated), boost the American Way of Life.
- They promote the myth of Asian Americans as a "model minority," with the myth serving as a smokescreen to conceal the realities of white racism. It also serves as a divisive tactic to effectively alienate "hard-working" Asian Americans from other minorities by implying that the latter, too, would "make it" if they only worked harder.
- They give the misleading notion that hard work, education (in particular, learning to speak English correctly) and a low profile will overcome adversity and necessarily lead to success.
- They measure success by the extent to which Asian Americans have assimilated white middle-class attitudes and values.

As in previous Council studies, the project found that far too many children's books defining a Third World experience are written by whites. Of the 66 books, only 11 were written by 7 authors of Asian American background—constituting one-sixth of the total.

Reviews of all of the 66 books—grouped by age within each cultural category—appear on pages 6-23. The criteria used to analyze the books, which readers can apply to any new book on Asian American themes, appear on page 4.

Members of the Asian American Children's Book Project wrote the following preface to the reviews.

STATEMENT OF COMMITTEE

A major criticism we have of the books reviewed is, on the one hand, their failure to depict Asian American culture as distinct from Asian culture or some "Oriental" stereotype of it, or on the other, as distinct from the culture of white America. In particular, the books put undue emphasis on the Confucian cultural tradition. The unfortunate nature of this emphasis is clear when we bear in mind that Confucianism was an elitist social philosophy. Officially sanctioned in the past by the state, it was based on the concept that a hierarchy should determine how the mass of Chinese should live. In specifying higher status for men than for women, Confucianism sanctioned forced marriage, female slavery, educational underdevelopment for women and concubinage. These practices are romanticized in children's books, with authors erroneously assuming that Asian and Asian American families of today still live according to the old Confucian model.

Confucianism was a reality in Asia not too long ago, and its remnants are still in effect in many Asian countries. But in a large part of Asia, conditions—especially for women—have changed dramatically. It is, therefore, vitally important for chil-

dren to learn that oppression is not irrevocable and that when people recognize and struggle against it, change is possible.

Blatant forms of racism, sexism and elitism are also to be found in the books. This was not unexpected, but since the civil rights movement brought about a consciousness that did not exist ten years ago, we expected that the newer children's books would at least confront these issues. We were disappointed that so few books even tried.

In our view, there is nothing more confusing and damaging to children than a book which criticizes racism and/or sexism but, in conclusion, offers the comfort that American ideals of "decency" and "fair play" will eventually overcome them. The message conveyed by such books is that active opposition or rebellion are not necessary or desirable, even when groups have been historically victimized.

The American system today maintains racism and sexism for its economic advantage. We want people to view and evaluate racism and sexism, not as isolated phenomena, but as part of—and caused by—this inequitable social and economic system. Hence, we feel that when a book grapples with such issues, it should encourage young people to confront and struggle against oppression.

We do not believe that a book can stand in isolation from the background and perspective of its author and/or illustrator, nor apart from the social climate of the period in which it is written. We believe that the content of every book is shaped by an author's or illustrator's values and assumptions about life. Our study indicates that while Asian American authors are more likely to be sensitive to the problems and struggles of their people, ethnicity in and of itself is no assurance of a book's worth or authenticity. The books which come closest to meeting our criteria—*Dragonwings* by the Chinese American Lawrence Yep, and those of Taro Yashima, a Japanese American—combine both artistry and authenticity. On the other hand, according to the same criteria, books written by Asian Americans rank among some f the most offensive on our list. In ner book *Chinese in America*, Betty Lee Sung has shown the extent to which an Asian American's perceptions can be distorted by the myths and stereotypes of white American society.

The fine line between stereotyping and authenticity is often hard to see. In most cases, the former draws upon the latter as a base, exploiting and vulgarizing it, and frequently a stereotype escapes notice altogether because it is so subtle. Certain stereotypes become even more "acceptable" to white America than reality, forming the basis of distorted generalizations about a people, their culture, traditions, attitudes and history.

"LOADED" WORDS AND IMAGES TO AVOID

Over the years, the use of certain adjectives and images to describe Asian Americans (and Asians) has projected and reinforced offensive stereotypes. It is necessary to be particularly sensitive to "loaded" words, images and situations which suggest that many, most or all Asian Americans or Asians are:

- smiling, calm, serene, quiet, shy, reserved, peaceful
- short, stocky, small, buck-toothed, myopic, delicate, stunted
- excessively obedient, passive, stolid, docile, unquestioning, overly accommodating
- menial (the waiter-houseboy-cook syndrome), servile (as shown through repeated bows), subservient, submissive
- artistic, mystical, inscrutable, philosophical, sagacious
- quick, dexterous, expert in martial arts
- exotic "foreigners" (even unto the second, third or later generations), faceless hordes, or a "Yellow Peril"
- sinister, sly, evil, cunning, crafty, cruel or a people who place little value on human life

All the children's books reviewed in our study were published by establishment or commercial publishing houses. We believe more books by community groups and organizations exist which provide positive images of Asian Americans and which are anti-racist, anti-sexist and anti-elitist. We would like to share these materials with others and ask community organizations to let us know if they are available and how they may be obtained. Write The Asian American Children's Book Project, c/o CIBC, 1841 Broadway, N.Y., N.Y. 10023

HELPFUL HINTS FOR ARTISTS, ART DIRECTORS AND BOOK EDITORS

To show diversity and avoid the common stereotypes outlined in the criteria (page 4), we suggest:

- When preparing illustrations, artists should work with Asian American models, or, at least, with good, accurate color photos. Note differences in facial structures between individuals and between Chinese Americans, Japanese Americans, Korean Americans, Filipino Americans, etc. Note especially the variations in Asian American eyes; they are definitely not slanted and without pupils (slits).
- Note the wide variety in the skin color of peoples of Asian background, ranging from white to black. Shades of brown or tan are much more realistic than the stereotypical bright yellow so often used.
- Research to insure that clothing is culturally accurate and appropriate. Some aspects of "dress codes" may not be readily apparent to a non-Asian American.
- Look at contemporary art and photos by Asians and Asian Americans. Books, magazines and posters from Asian countries are available at China Books and Periodicals, a bookstore that has branches in Los Angeles and New York City, and can be most helpful.
- Do not confuse scenes of pagoda roofs or ancient emperors' courts with either the total reality of the past or with how Asian countries look today.
- Choose photos that show a variety of Asian American realities appropriate to the book. A crowded street scene in Chinatown may be "real," but to show only that reality in picture book after picture book only confirms stereotypes.

Information on subscriptions and other anti-racist/anti-sexist materials are available on request from The Council on Interracial Books for Children, Inc., 1841 Broadway, New York, New York 10023. Telephone number: (212) 757-5339.

CRITERIA FOR ANALYZING BOOKS ON ASIAN AMERICANS

A CHILDREN'S BOOK ABOUT ASIAN AMERICANS SHOULD REFLECT THE REALITIES AND WAY-OF-LIFE OF AN ASIAN AMERICAN PEOPLE.

• Does the book portray an Asian American group as imitation white Americans? As imitation Asians? Or as people from a distinct Asian culture whose experiences in the U.S. have generated a new and unique Asian American culture?
• Are the settings, behavior, speech, clothing, etc., depicted accurately for the historical period and cultural context of the story? Are illustrations accurate and culturally consistent? Are the characters in the story from a variety of social and economic levels?
• Does the plot exaggerate the "exoticism" or "mysticism" of Asian or Asian American culture—in particular, customs and festivals? Does the story give the impression that such events as the Chinese New Year or the Japanese *O-bon* festival are the touchstones of Asian American identity, compressing the essence of an entire culture into a single holiday ritual? Or are these festivals put into perspective through depiction of typical, everyday activities?

A CHILDREN'S BOOK ABOUT ASIAN AMERICANS SHOULD TRANSCEND STEREOTYPES.

• Are problems confronted and handled by the Asian American protagonist, or does a successful outcome depend on the leadership, good will or benevolent intervention of a white person?
• If the story is about a conflict between two cultures ("traditional" Asian culture versus "modern" American culture, for instance), does the protagonist have to make an all-or-nothing choice between the two? Are any alternatives to the all-or-nothing choice expressed or considered?
• Are the characters docile, uncomplaining, one-dimensional? Or do they display a full range of human emotions?
• Does the book focus exclusively on the alienation and victimization of the Asian American characters? Does the reader sense their spirit, individuality, humor, strength and drive? Or are they depicted as working so hard to "make it" in white society that they come across as dehumanized?
• Is there obvious occupational stereotyping? Are Japanese Americans gardeners and florists? Do Chinese Americans work in restaurants, laundries and curio shops? If they do, is the historical racism responsible for limited occupational roles explained?
• Are the names and speech of the characters authentic, or do they (like Gilbert and Sullivan's "Nanki-Poo") parody real Asian names and speech patterns? Does the characters' way of talking call to mind the "Confucius-say," stilted speech syndrome? Do the characters speak in hyperbolized eloquence or with confused *r*'s and *l*'s?

A CHILDREN'S BOOK ABOUT ASIAN AMERICANS SHOULD SEEK TO RECTIFY HISTORICAL DISTORTIONS AND OMISSIONS.

• Does the book suggest that Chinese immigrants were attracted to the U.S. predominantly by the California Gold Rush? Or does it say that they were actively recruited by agents of U.S. business interests? Is mention made of floods, famine, poverty and other conditions in China which caused the emigration?
• Does the book depict systematic oppression and legalized exclusion of Asian Americans? Is that oppression described as an "unfortunate chapter" in U.S. history? Is it attributed to the isolated acts of a few bigots? Is it relegated to the past or described as a continuing and ever present reality? If oppression is described, does the book also mention Asian American resistance?
• Are the historical achievements of Asian Americans—Chinese construction of the transcontinental railroad and the land reclamation of the Japanese in California, for example—measured according to how much they "contribute" to white American society or are they valued as accomplishments in their own right?
• Is the internment of 110,000 Japanese Americans in concentration camps during World War II dismissed as an unfortunate consequence of war hysteria? Or is it placed in a historical context of systematic racist oppression which was extremely profitable to many white Californians?

See the article on page 26 for additional information.

A CHILDREN'S BOOK ABOUT ASIAN AMERICANS SHOULD AVOID THE "MODEL" MINORITY AND "SUPER" MINORITY SYNDROMES.

• Is the Asian American experience in the U.S. interpreted as a "success" story? Is the impression given that Asian Americans have overcome the early oppression against them by dint of hard work, turning the other cheek and passively accepting hardship? Is such behavior presented as a "model" for other minorities to emulate?
• Are characters in the story respected on their own terms, or must they display outstanding abilities, skills or talents in order to gain the approval and esteem of white Americans? Are they portrayed as super-learners? Are they super-industrious? And, of course, are they super-polite?

A CHILDREN'S BOOK ABOUT ASIAN AMERICANS SHOULD REFLECT AN AWARENESS OF THE CHANGING STATUS OF WOMEN IN SOCIETY.

• Do girls and women in the story conform to the "China Doll" stereotype? Are young girls excessively sweet, accommodating, proper? Do they excel in flower or food arranging?
• How about older women? Are they all portrayed as extremely overbearing and demanding in relationships with others and in particular, with children?
• Is it evident that the author is aware of the oppressive nature of sexism? Does the author provide role models for girls other than the ancient Confucian model? If women are depicted solely in male-dominated relationships, do they—or does anyone else in the story—note or criticize the subservient nature of their role? Are there other ways in which the author confronts or questions sexism in the story?

A CHILDREN'S BOOK ABOUT ASIAN AMERICANS SHOULD CONTAIN ART AND PHOTOS WHICH ACCURATELY REFLECT THE RACIAL DIVERSITY OF ASIAN AMERICANS.

• Are Asian Americans all look-alikes (with bowl haircuts, Fu Manchu mustaches, mandarin jackets)? Are Asian Americans shown to have a wide variety of skin tones (*not* garish yellow à la *Five Chinese Brothers*). Are people drawn as caricatures with exaggerated features like slanted or closed eyes, buck teeth, myopic vision? Is body language stereotyped (bowed heads, downcast eyes, sheepish grins)? Are girls *"China Dolls"*?
• Is clothing appropriate to the activity and occasion (or are children in "traditional" clothing when they would more likely wear jeans, for example)? Is clothing appropriate to the culture depicted?
• Are the settings stereotyped (the standard "exotic Chinatown" scenes)? Does the artist rely on "props" to define a culture (chopsticks, paper lanterns, dragons, kites, etc.)?
• If the story includes scenes in China or Japan, are they accurate or inappropriately dated and/or stereotyped (old China when contemporary China should be depicted)?

NOTE: Examine closely the author's perspective to determine whether he/she has a hidden agenda. Any book, including one by an Asian American, can transmit covert messages favoring one group or value system at the expense of another. Any author, Asian American or not, can internalize the myths and stereotypes of white society.

SUGGESTED CRITERIA FOR EVALUATING AND SELECTING ASIAN AMERICAN CLASSROOM MATERIALS

TITLE OF MATERIAL _____

GRADE LEVEL _____ CIRCLE: Fiction Non-Fiction

DATE PUBLISHED _____

ASIAN AMERICAN GROUP DEALT WITH _____

I. Reality or Fantasy?	Yes	No
A. Resources about Asian Americans should be realistic and not perpetuate stereotypes and misinformation of an Asian American people.		
1. Are Asian Americans portrayed as imitation white Americans? As imitation Asians? Or as people from a distinct Asian heritage whose experiences in America have created a unique Asian American culture?	1 2 3 4 5	
2. Is the setting (speech, clothing, etc.) appropriate for the historical and cultural context of the story?	1 2 3 4 5	
3. Does the story focus on the "exoticism" and "mystique" of the Asian and Asian American culture? Are festivals, celebrations, etc. emphasized as the key to the Asian American identity?	1 2 3 4 5	
4. Are problems in the story handled by the Asian American character, or is success dependent on the "expertise" of a benevolent non Asian American person?	1 2 3 4 5	
5. Does the story make the Asian American character choose between two cultures to be happy (i.e., one-or-the-other choice between the "traditional" Asian and the "modern" American cultures)? Are alternatives presented?	1 2 3 4 5	
6. Are the Asian American characters one dimensional and docile? Or do they display different emotions?	1 2 3 4 5	
7. Is there obvious occupational stereotyping? (E.g., are Japanese Americans always gardeners and florists, Chinese Americans always waiters and laundry workers, etc.)	1 2 3 4 5	
8. Do the names and the speech of the characters parody real Asian names and dialects?	1 2 3 4 5	
a) Are puns created using Asian names?		
b) Do the Asian Americans always quote Confucius?		

I. Reality or Fantasy? cont'd

Yes No

c) Are "r's and l's" confused?
d) Do the characters issue incomprehensible philosophies?

II. Historical Distortions

A. Resources about Asian Americans should rectify historical omissions and distortions.

1. Does the resource mention the presence of Chinese immigrants in the mid 1800's? 1 2 3 4 5

a) Does the book give reasons for the Chinese immigration?

2. Does the book describe the legalized discrimination and exclusion of Asian Americans in the United States? Is it all historical? 1 2 3 4 5

a) Is there mention of Asian American resistance?

3. Are the historical achievements of Asian Americans valued as accomplishments in their own right? 1 2 3 4 5

4. Is the internment of Japanese Americans during World War II mentioned or discussed? 1 2 3 4 5

5. Are Asian Americans presented as a "model minority" for other minorities to emulate? 1 2 3 4 5

a) Is the Asian American experience presented as a "success" story?
b) Are they super-learners, super-industrious, and superlatively uncomplaining?

III. Asian American Women

A. Asian American resources should reflect an awareness of the changing status of Women.

1. Do Asian American girls and women in the book fit the "China Doll/Lotus Blossom" stereotype? 1 2 3 4 5

a) Are they super-sweet, accommodating, and tiny? Or exotic, sexy and promiscuous?
b) Do they giggle behind objects and hide their true feelings?
c) Do they always arrange flowers and serve food?

2. Are older Asian American women presented as overbearing and critical? 1 2 3 4 5

III. Asian American Women - cont'd

	Yes	No
3. Does the author make conscious efforts to provide active Asian American role models for girls?	1 2 3 4 5	

IV. The Portrayal of Asian Americans

A. Art and photographs in Asian American resources should accurately reflect the racial and cultural diversity of the ethnic group.

1. Are the Asian American characters clones of each other?	1 2 3 4 5	
a) Are they stereotyped with bowl haircuts, slanted eyes, yellow skin, buck teeth, and eye glasses?		
b) Are they drawn in passive positions?		
2. Are the Asian American characters always wearing traditional Asian clothing?	1 2 3 4 5	
3. Are the characters shown in Chinatown or are they seen as part of other communities?	1 2 3 4 5	

For additional information, see "How Children's Books Distort the Asian American Image," in Bulletin, Vol. 7, No. 2 and 3.

NAME: Lea Kammerer SCHOOL: Cleveland Jr. High

SUBJECT: Home Economics: Personal and Family Living GRADE LEVEL: Jr. High

TITLE OF LESSON: Selecting Non-stereotypic Books for Children

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Children's books may introduce or reinforce inaccuracies about Asian Americans. Children who do not see Asian Americans in books may also deduce that they are not important or worth mentioning.

BEHAVIORAL OBJECTIVE(S): The students will be able to:

1) Identify examples of Asian American stereotypes in children's books.

2) Select children's books which are free of stereotypes of Asian Americans.

TEACHING PROCEDURE(S):

1) View children's books and discuss how children's books can contain inaccuracies and stereotypes of Asian Americans.

   - Use The Five Chinese Brothers to show physical stereotyping of Asians and Asian Americans. (Read Bulletin, Vol. 8, No. 3)

   - Analyze Jenny Kimura, Dance, Dance, Amy-Chan! for their portrayal of Asian American young girls. Are they all shy and unassertive? Should there be a diversity?

2) View examples of books which offer more realistic portrayals of Asian Americans: Chinatown Sunday: The Story of Lillian Der, Child of the Owl, The Rooster Who Understood Japanese, etc.

   - How are these books different than those previously discussed?
   - How are Asians and Asian Americans portrayed in these books?
   - What effect might these images of Asian Americans have on young children?

TEACHING PROCEDURE(S):

3) In small groups, write and illustrate short children's books which:

- include Asian Americans.
- are free of unfair stereotypes of Asian Americans.

4) Discussion questions:

- Which is better--to have portrayals of Asian American stereotypes or no Asian American characters at all in children's books?
- What are the disadvantages of both decisions?

EVALUATIVE PROCEDURE(S):

Evaluate the results of group assignment to write and illustrate a child's book according to following criteria:

- Includes Asian Americans and
- free of Asian American stereotypes (yellow skin, slit eyes, etc.).

RESOURCES AND MATERIAL(S):

- Bulletin Vol. 8, No. 3, 1977 -"The Five Chinese Brothers, Time to Retire."
- Child of the Owl, Laurence Yep, Harper and Row, San Francisco, 1977.
- Chinatown Sunday: The Story of Lillian Der, Carol Ann Bales, Reilly and Lee Books, Chicago, 1973.
- Dance, Dance, Amy Chan!, Lucy Hawkinson, Albert Whitman and Company, Chicago, 1964.
- The Five Chinese Brothers, Claire Huchet Bishop and Kurt Wiese, Coward-McCann Inc., 1938.
- Jenny Kimura, Betty Cavanna, William Morrow and Company, New York, 1964.
- The Rooster Who Understood Japanese, Yoshiko Uchida, Charles Scribner's Sons, 1976.

VIII. DEVELOPING THE LESSON PLAN

A. Purposes of the activity:

- Each participant will be able to describe the different components of the lesson plan, i.e., subject, key concept, generalization, behavioral objectives, teaching procedures, evaluative procedures, and resources and materials.
- Each particpant will be able to develop generalizations, behavioral objectives, and evaluative procedures.
- Each particpant will be able to suggest ways of integrating Asian/Pacific American curriculum into the classroom.

B. Materials:

For workshop leader:

Charts or transparencies of:
"Lesson Plan Format"
"Key Concept and Generalization Sheet"
"Lesson Component Chart"
"Suggestions for Integrating Asian American Lessons into the Classroom"

For workshop participants:

"Lesson Plan Format"
"Key Concept and Generalization Sheet"
"Lesson Component Chart"
"Suggestions for Integrating Asian American Lessons into the Classroom"
Pencils/pens

C. Time required: 60 minutes

D. Procedures: Lecturette and small group or pair work.

1. Distribute the handout, "Lesson Plan Format." Review each component with the participants.

   Suggested lecturette:
   "We have briefly explored the different aspects of the Asian/Pacific American heritage. We know some of the history, terminology, stereotyping, and education concerns of Asian Americans. Now we will begin to use this knowledge in developing lesson plans for teaching about this diverse ethnic group.

   On your handout, "Lesson Plan Format," the different components of a lesson are described. Let's review these components and learn what is required for writing a lesson plan." (Workshop leader should refer to the chart, "Lesson Plan Format.")

2. Distribute the handout, "Key Concept and Generalization Sheet." Using the knowledge obtained through review of the "Lesson Plan Format," go over the Key Concepts and Generalizations listed on the handout.

   For the next fifteen minutes, the participants should work individually or in pairs developing the missing generalizations for several key concepts.

   They should also choose one matching key concept and generalization for which they will develop behavioral objective.

3. As a group, exchange developed generalizations and behavioral objectives. Analyze each contribution and, as a group, suggest changes or modifications based on the specifications described on the handout, "Lesson Plan Format."

4. Elicit suggestions from the participants for evaluative procedures that could measure their behavioral objective.

5. Distribute the handout, "Suggestions for Integrating Asian American Lessons into the Classroom" and review. Present some of the resources used in the suggestions at this time.

6. Distribute the "Lesson Component Chart" and review the relationships among the lesson components as a summary.

E. References:

Stating Behavioral Objectives for Classroom Instruction, Norman E. Gronlund, Macmillan Co., New York, 1970.

Taxonomy of Education Objectives, Handbook I: Cognitive Domain, Benjamin S. Bloom, et. al. David McKay Co., New York, 1956.

Teaching Strategies for Ethnic Studies, James A. Banks, Allyn and Bacon, Inc., Boston, 1975.

LESSON PLAN FORMAT

SUBJECT: In what subject areas can this lesson be taught? (Math, Science, Social Studies, etc.)

GRADE LEVEL: For what grade level(s) is this lesson appropriate?

TITLE OF LESSON: What do you want to call this lesson?

KEY CONCEPT(S): What single word or phrase expresses the theme of this lesson? (Prejudice, friendship, immigration, ethnicity, etc.)

GENERALIZATION(S): In sentence form, what general rule or principal reflects the focus of the lesson?

BEHAVIORAL OBJECTIVE(S): What observable and measurable behaviors can the students be expected to do at the end of the lesson? Begin this component with, "Students will be able to:

Avoid using objectives that are not observable and measurable such as, "appreciate," "overcome," "be aware of," etc. Use objectives such as, "list," "match," "compare," "describe," etc.

TEACHING PROCEDURE(S): In what activities and instructional tasks will the students participate? The activities should teach the generalization and key concept of the lesson.

The teaching procedures provide rehearsal for the evaluative procedures.

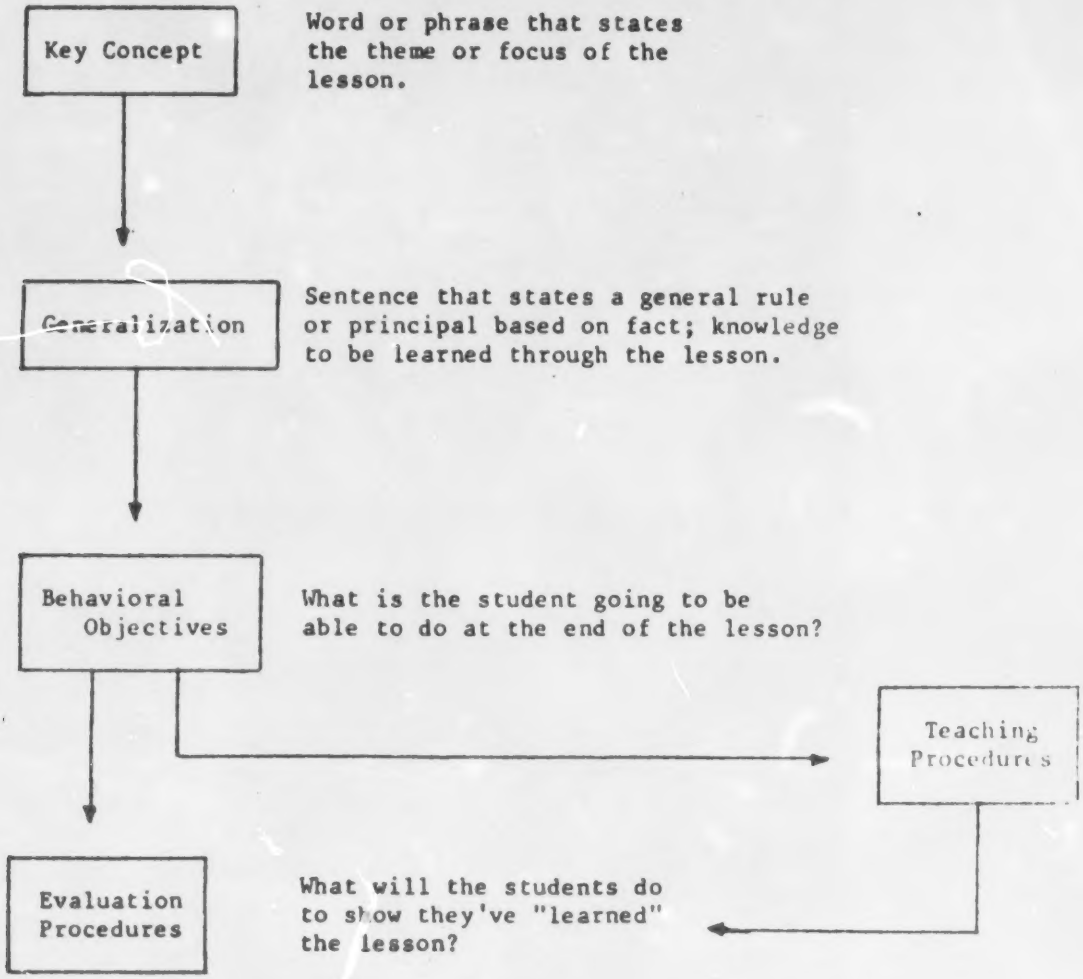
EVALUATIVE PROCEDURE(S): How are you going to determine if the students can do what was expected of them (see the behavioral objectives component)? How is their performance/learning going to be evaluated? If the student "passes" the evaluative procedures, can you assume the generalization was learned?

RESOURCES AND MATERIAL(S): What resources, (e.g., books, filmstrips, magazines) were used to teach the lesson? What materials, (e.g., glue, scissors, telescope, etc.) were used in the activities?

KEY CONCEPTS	GENERALIZATIONS	GENERALIZATIONS
Stereotyping/ Discrimination/ Prejudice	. Most ethnic groups in America have experienced varying degrees of discrimination (and prejudice) at one time or another.	. Asian Americans have been stereotyped throughout their history in the United States.
Heritage/Culture/ Ethnicity	. America is composed of people from many diverse ethnic groups.	. Asian Americans are a diverse group of people and differ in their cultural heritages.
Immigration/ Migration		
Value Systems/ Belief Systems		
Contributions		
Family Groups	. All families fulfill a few basic and significant functions. These include, socializing children, determining religious and social responsibility, and providing for basic needs.	. Asian American families are similar to (and differ from) other families in the United States
Communication/ Language/Bilingualism		

LESSON COMPONENT CHART

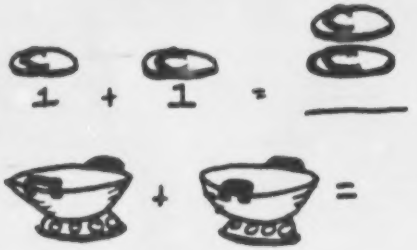
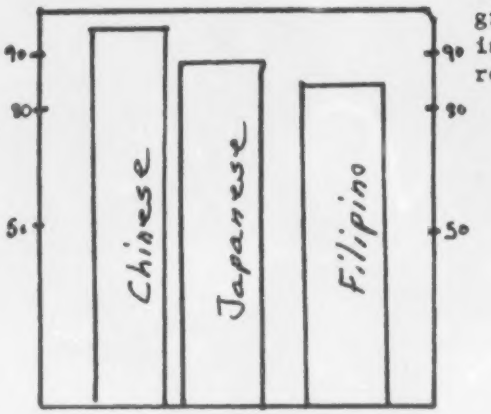
This flow chart shows the relationships among the different components of the lesson plan. Use this chart and the Lesson Plan Format sheet for review as you develop your lessons.


Key Concept
Word or phrase that states the theme or focus of the lesson.
Generalization
Sentence that states a general rule or principal based on fact; knowledge to be learned through the lesson.
Behavioral Objectives
What is the student going to be able to do at the end of the lesson?
Teaching Procedures
Evaluation Procedures
What will the students do to show they've "learned" the lesson?

SUGGESTIONS FOR INTEGRATING ASIAN AMERICAN LESSONS
INTO THE CLASSROOM

MATH

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplemental/Additional Activities
1) Abacus	The abacus was developed by the Chinese, and brought to the U. S. in the 1850's by Chinese immigrants. Many Chinese and Japanese Americans utilize it in solving mathematical problems. The abacus is on a base of 5 on the upper beads, and the lower beads have a value of 1.	Students can learn about grouping and base systems on the abacus. Simple addition, subtraction, multiplication, and division can also be learned and performed on tbe abacus.	Students can make their own abacus following specific measurements and angles as a geometry project. (String and cards.)
2) Word Problems	Many word problems in math can reflect the cultural diversity in the U. S. (rather than concentrate on apples and oranges.)	1) Mrs Hayashi bought 6 pieces of sushi for $2.00. How much does each sushi cost? 2) Nguyen Dinh is twice as old as his sister, Lan If Lan will be 10 in 3 years, how old is Nguyen?	Asian recipes can be divided in half or doubled for practice in fraction problems.
3) Tangrams	The tangram is an ancient puzzle which probably was developed by the Chinese several thousand years ago. It is a square divided into seven various geometric pieces, the arrangement of these pieces can form thousands of figures.	Students can work with spatial organizations with tangrams. Also, the basic geometric shapes can be learned.	Students can create their own patterns. More advanced students can find the areas of a tangram form.

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplemental/Additional Activities
4) Numbers	The characters for writing one through ten (1-10) in Japanese and Chinese are the same, yet they are pronounced differently. Learning how to count in another language may be part of an Asian American child's learning experience.	Students can learn how to write the characters from 1-10 in Japanese or Chinese. Other Asian pronounciations and words for numbers can also be learned (e. g. Vietnamese & Tagalog).	Simple mathematical problems can be developed using these Asian words.
5) Counting Artifacts	There are many objects that can be found in some Asian American homes which can be used for simple addition or subtraction problems. The pictures of these objects allows for classroom discussion.		
6) Line Graphs, Bar Graphs, or Tables	Many statistics are available on various ethnic groups in the U. S.. Population censuses; county population statistics; government figures on employment; research data all provide data material which can be translated to or from bar graphs or tables.	 Percentage in Cities (1970)	Students can design bar graphs for other pieces of information, (e. g. classroom situation).

MATH - Continued

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplemental/Additional Activities
7) Kites	Kites were invented by the Chinese over 2,000 years ago, and were used for many different purposes. Fishing, scaring birds on fields or theives in the night were two uses for the kite.	With proper measurements and equipment, students can assemble their own kites as a geometry activity.	Kite flying contests can be held in the Spring.
8) Origami	Origami is the art of Japanese paper folding. By various different folds, many forms can be created.	Basic geometric shapes can be emphasized while doing simple origami figures.	
9) Games	Many Asian games can be used in the classroom especially those which involve strategy. For the more advanced, Go can be learned.	Hawaiian Checkers, Chinese Checkers, Go, Nei Pat Ko No, Pong Hau Ki, and Dozo are a few suggestions for Asian games students can learn.	

SCIENCE

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplementary/Additional Activities
1) Agriculture Kinji Ushijima (George Shima)	Reclaimed low islands from river channels and converted them to rich farm lands. He became know as "Potato King" of the country.	While studying agriculture, the works of Kinji Ushijima can be examined. Why was the land so fertile?	
2) Horticulture	Kosaku Sawada, Japanese-American, developed thousands of varieties of the camellia. The first chrysanthemums in the U. S. were imported by the Domoto brothers and Hirashi Yoshiike, Japanese Americans.	Significant contributions to science have been made by Asian Americans.	
3) Biochemistry	Chinese American Dr. Choh Hao Li is a renewed authority on the pituitary gland, which produces hormones that regulate the functions of other glands.	Examination of the pituitary gland and its functions can lead to discussions on the significance of Dr. Li's discoveries.	
4) Optometry	Spurred by his own growing blindness, Dr. Uyseugi and his partner, Dr. Jessen, developed the plastic contact lens which stopped his eye deterioration and could be worn comfortably.	While studying the eye, students can investigate the various types of corrective lenses and how they work.	

SCIENCE - Continued

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplementary/Additional Activities
5) Tea	Tea is a popular drink for many Asians and Asian Americans. The bark and leaves of different plants can produce several kinds of tea.	Students can investigate the many sources of tea. Comparisons between English, Chinese, Japanese and Native American teas can also be made.	Homemade tea can be made by the students.
6) Rice	Rice is a common food among the Asian American groups. Rice can also take many forms, such as rice paper and popped rice.	Students can examine the different forms rice can take in an Asian and Asian American diet. (Manju, mochi, sweet rice, etc..) Comparisons between wild rice, brown rice, and white rice can also be made.	Students can make rice dishes
7) Bamboo	Bamboo is a versatile Asian plant. It can be seen in various forms, and is often used by Asian Americans and other Americans.	Students can investigate the many uses of the bamboo plant. (Food, baskets, trays, etc..)	Projects using bamboo products can be developed.
8) Soybeans	Soybean is another popular Asian and Asian American staple, and can be used in many forms.	Soy sauce, tofu, bean sprouts, and miso are a few of the Asian foods that can be made from the soybean. Students can examine how there products are made, and investigate other variations of the soybean.	Comparisons between Asian soy products and other uses of the soybean can be examined, (i. e., soy burgers).

SCIENCE - Continued

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplementary/Additional Activities
9) Astrology	The lunar calendar was developed by the Chinese, and is used to make their celebrations, such as New Year. The Vietnamese and the Koreans also go by the lunar calendar for their holidays.	When studying the Gregorian calendar, the lunar calendar should be also presented.	The Chinese zodiac system can be compared to the horoscope the students are familiar with.

MUSIC

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplemental/Additional Activities
1) Folk Songs (Children's songs, work songs, festival songs, etc..)	Folk songs from different regions in Japan, China, and other Asian countries are often sung and taught in many Asian American families. These songs are sometimes sung on special occasions, such as New Year's or weddings.	Asian folk songs can be found on some records or in music books. Students can learn these songs and their meaning. . When was it sung? . What is the song about?	Comparisons between other folk songs and Asian folk songs can be made. Are there similar themes?
2) Asian Children's Songs	Many Asian American children learn songs from their families which reflect their Asian culture.	Students can learn children's songs and accompanying dances, if provided. (E. g. tinikling.)	Discussion on some of the songs can reveal some similarities to songs the students may already know. (Lullabyes, Spring songs.)
3) Traditional Asian Music	Asian music may sound unusual to some ears since its scale is different than the eight note system we are familiar with.	Students can listen to and investigate the tonal system of traditional Asian music. . Is there a difference between Chinese and Vietnamese traditional music? . Is there a difference of sounds in one Asian country's music? (Noh vs. folk songs.)	Students can investigate one particular area of Asian music. (E. g. Chinese opera, Noh dialog, Gamelon, etc..)

MUSIC - Continued

Asian American Contribution/Aspects	Information	Suggestions For Integration	Supplementary/Additional Activities
4) Asian Instruments	Another reason for Asian music sounding unusual to some ears is due to the differences in instruments used. (Bamboo flutes, taiko, shamisen, etc..)	Comparisons between Asian instruments and orchestral instruments can be made using pictures and records.	A performance on an Asian instrument would be an excellent demonstration.
5) Contemporary Asian American Music	Not all Asian Americans listen to traditional Asian music. Many folk songs and instrumental pieces depart from the traditional Asian style. Many Asian American youths have formed various bands, playing folk to rock music. ("Yokahama California")	Contemporary Asian and Asian American music can be played showing the diversity of Asian American musical taste. Comparisons to the students' own preferences can be made. . Who likes Country Western music? Rock, Blues, Jazz, Reggae, Soul? . Do all Asian Americans listen to the same music?	A local contemporary Asian American band performance would be interesting.

Asian American Resource Center
North End School
27 E. Geranium
St. Paul, MN 55117

REFERENCES

MATH

Abacus

1) The Japanese Abacus, Its Use & Theory, Takashi Kojima, Charles E. Tuttle, Co., Rutland, 1974.

2) Almost any abacus will have accompanying instructions.

Tangrams

1) Tangrams: An Ancient Chinese Puzzle, " A Conceptual Skill Development Kit", Carol Kubota, Department of Public Instruction, Olympia, Washington, 1976.

2) Jing Ho Hauk Ho #1, C. K. Rekdal and B. S. L. Kan, Fortune Cookie Press, Seattle, 1976.

Games

1) Games of the World, (Ed.) Frederic V. Grunfeld, Holt, Rinehart, & Winston, New York, 1975.

2) Your Move, Ray Nitta, Center for Open Learning & Teaching, Berkeley, 1975.

Numbers

1) Jing Ho Hauk Ho #1, (p. 17), C. K. Rekdal & B. S. L. Kan, Fortune Cookie Press, Seattle, 1976. (For Chinese and Japanese characters 1-10.)

Line Graphs, Bar Graphs, and Tables

1) U. S. Bureau of the Census, Census of Population: 1970 "Japanese, Chinese, and Filipino's in the United States," U. S. Government Printing Office, Washington, D. C., 1973.

2) "Civil Rights Digest," Fall 1976, Vol. 9, No. 1, U. S. Commission of Civil Rights, Washington, D. C.

3) The Department of Planning and Economic Development of Cities often have available statistics from their population census.

4) Many historical and sociological texts on Asian Americans also include tables, graphs, and figures.

Kites

1) Chinese Kites, How to Make Them and Fly Them, David F. Jue, Charles E. Tuttle Co., Rutland, 1974.

2) Games of The World, (Ed.) Frederic V. Grunfeld, Holt, Rinehart & Winston, New York, 1975.

SCIENCE

Contributions By Some Asian Americans

1) An Album of Chinese Americans, Betty Lee Sung, Franklin Watts, New York, 1977.

2) Nisei, The Quiet Americans, Bill Hosokawa, William Morrow & Co., New York, 1969.

3) The Story of the Chinese In America, Betty Lee Sung, Collier Books, New York, 1967.

Tea

1) Many health food stores and some book stores carry information on tea.

Bamboo

1) "Bamboo Strategies For Teaching About Aspects of Asian Cultures," Social Education, Vol. 42, No. 2, (February, 1978).

Soybeans

1) Write to the Agronomy Department of any large university for information on soybean.

2) Soybean manufactureres also may distribute information. (Dawson Mills, Dawson, MN 56232)

3) The Book of Miso, William Shurtleff and Akiko Aoyagi, Autumn Press.

4) Book on soy products are also available, e. g. miso, tofu.

Lunar Calendar

1) Album of Chinese Americans, op. cit.

2) Chinese Cultural Resource Book, Irene Kwok, National Assessment and Dissemination Center for Bilingual-Bicultural Education, Fall River, 1976.

MUSIC

Folk Songs
&
Children's Songs

1) Chinese Folk Songs, Wendy Chu and Yeh Yung-Ching. A.R.T.S. Inc., New York, 1973. (Accompanied by cassette recording.)

2) Children's Songs From Japan, Florence White and Kazuo Akiyama, Marks Music Corp., New York, 1960.

3) Favorite Songs of Japanese Children, Hanako Fukuda, Highland Music Co., Hollywood, 1965.

4) Music textbooks from school often have an international music section where many Asian folk songs can be found. (E. g., The Magic of Music (Book Four), Lorrain E. Walters et. al., Ginn & Co., Boston, 1967.)

5) Folk Songs of Our Pacific Neighbors, Bowmar Records, Glendale.

6) Traditional Folk Songs of Japan, Folkways Records, New York, 1961.

7) Tinikling, K. B. H. Productions, 1972.

Traditional Asian Music
and Asian Instruments

1) Records dealing with Asian folk tunes and Asian instruments can be found at some music stores.

2) A comprehensive music text may also describe some Asian instruments.

3) Album

"Flower Dance-Japanese Folk Melodies", Explorers Series, Nonesuch Records, New York.

Contemporary Asian and
Asian American Music

Albums

1) A Grain of Sand, Paredon Records, Brooklyn, 1973.

2) Sadistic Mika Band, Capital Records, Hollywood, 1974.

3) Yokahama California, Paredon Records, Brooklyn.

4) Any Don Ho record will show how one Asian American uses different musical styles (traditional Hawaii to contemporary songs).

IX. DEMONSTRATION LESSON

A. Purposes of the activity:

- Each participant will be able to describe an example of integrating an Asian/Pacific American lesson into a subject area.
- Each participant will be able to analyze a lesson according to the lesson component requirements.

B. Materials:

For workshop leader:

Handouts of a lesson plan from:
Asian American Curriculum Guide (Elementary), 1978
Asian American Curriculum Guide (Elementary), 1979
Asian American Curriculum Guide (Secondary), 1979
Asian American Curriculum Guide (Elementary/Secondary), 1980
Materials and resources necessary for the lesson
Chalkboard or easel

Note: The selection of the demonstration lesson should depend on the size of the group, the subject areas and grade levels represented, and the dynamics of the group.

For workshop participants:

Copies of the lesson plan
Materials necessary for the lesson

C. Time required: 60 minutes

D. Procedures: Group activity and summary.

1. Introduce the demonstration lesson. Describe the grade level and subject area for which the lesson is appropriate. Do not read the lesson plan to the participants.
2. Run through the lesson as if the setting was in an actual classroom environment.
3. After the lesson is completed, have the participants brainstorm the lesson's components. Elicit examples for the lesson's key concept, generalization, behavioral objectives, teaching procedures and evaluative procedures. Record these suggestions on the chalkboard in the lesson plan format.
4. Distribute the plan for the demonstration lesson. Compare the brainstorming suggestions with the actual lesson components. They should be similar.

DAY II

I. LESSON DEVELOPMENT

A. Purposes of the activity:

- Each participant will be able to strengthen his/her skills in lesson development.
- Each participant will become familiar with different Asian/ Pacific American resources as she/he develops lessons.
- Each participant will be able to select relevant resources for his/her lesson ideas.

B. Materials:

For workshop leader:

"Check Yourself List"

For workshop participants:

"Check Yourself List"
Previous handouts, "Lesson Plan Format"
"Lesson Component Chart"
Blank lesson plans
Pencils/pens

C. Time required: 210 minutes

D. Procedures: Review of lesson development and individual work on curriculum development.

1. Suggested review:

"This morning you will begin developing lessons on Asian/ Pacific Americans for use in your classrooms. Before you begin research on different subjects, we should review the lesson format. There are several points you should remember as you develop your lesson ideas:

- In considering subject areas and titles, topics for a lesson plan need not be limited to the area of social studies. Asian/Pacific Americans have made contributions to and are visible in all aspects of American society, therefore a variety of topics from many disciplines can be developed.
- A list of several key concepts and generalizations have been distributed to you. Each of these key concepts (and any others you may use) can be thought of as an organizing factor that states the theme of your lesson. A lesson may have more than one theme, although smaller numbers of key concepts keep the lesson concise and coherent.

Generalizations follow key concepts. A generalization summarizes a relationship between two or more concepts. They can also be used to summarize facts as well as to show relationships between objects and events.

- Make sure your behavioral objectives are clearly stated with measurable and observable behaviors. If the students meet the behavioral objectives, can you assume they have learned the generalization?

- When developing the lesson activities and teaching procedures, be sure the behavioral objectives match the activities. Encourage participation among all members of the class, not a select few. Include opportunity for frequent feedback and support by the teacher. Allow ample time for students to achieve the objectives.

  Include key discussion questions and answers for discussion sessions. List the resources, page numbers, etc. in this section.

  Remember to identify to whom the instructions are being directed. For example: The teacher will suggest ways to combat stereotyping; each student will write an essay suggesting ways to combat stereotyping.

- Make sure your evaluative procedures measure the behavioral objectives.

  - Are the conditions of measurement clearly stated?
  - Do the procedures clearly relate to the content and activities?

- Check to see if all the resources and materials used in the lesson are listed in the final section."

2. Distribute the handout, "Check Yourself List," to the participants and allow time for them to read it.

3. Encourage participants to begin browsing through Asian/Pacific American resources to gain ideas for lesson activities.

4. Distribute blank lesson plans to the participants for their use in the curriculum development.

5. Work closely with the participants as they begin to research and develop activities for their lessons. Suggest resources and curriculum ideas when necessary.

CHECK YOURSELF LIST

These are the kinds of questions you might ask when you develop your lesson units. All the items may not be appropriate for your particular lesson units but the list indicates those areas which are most important in curriculum development.

ARE THE UNIT'S OBJECTIVES--
- clearly related to concepts and generalizations to be learned?
- related to inservice or workshop themes and project goals?
- appropriate for intended learners?
- expressed in clearly understandable terms?
- feasibly attainable in the typical school using this unit?

IS THE UNIT'S CONTENT--
- consistent with its stated behavioral objectives and generalizations?
- written at appropriate difficulty level for intended learners?
- logically and progressively organized?
- up to date in the subject area addressed by the unit?
- informationally correct and accurate?
- socially fair, non-sexist, free from ethnic bias, etc.?

ARE THE UNIT'S ACTIVITIES--
- consistent with its objectives and its content?
- varied and interesting so that students would be motivated to learn?
- those that can be feasibly done by students?
- those that can be used in various modes of instruction?
- those that involve the students' active and "hands on" participation?
- those that enable the teacher to provide frequent corrective feedback?
- those that provide frequent teacher verbal reinforcement?
- those that provide opportunities for peer interaction?
- those that provide all students with equal opportunities for participation?
- those that provide ample time for students to learn?
- those that provide opportunity for individual learning?

IS THE UNIT'S FORMAT--
- attractive and appealing to students?
- easy for teachers to use?
- error free and of high quality?
- durable?

(over)

DO THE UNIT'S EVALUATIVE PROCEDURES FOR ASSESSING STUDENT LEARNING--

- clearly relate to its content and activities?
- give clear directions?
- clearly explain the conditions of measurement?
- clearly explain student performance requirements?
- give all students an equal opportunity to be evaluated?
- permit valid inferences to be made about what students learn?

ARE OTHER MATERIALS TO BE USED WITH THE UNIT--

- easily obtainable?
- inexpensive?
- those that students would find interesting or appealing?

ARE REFERENCES IN THE UNIT LISTED FOR TEACHERS--

- up to date?
- easily available to teachers?
- clearly tied to specific content or activities in the unit?

LESSON PLAN FORMAT

NAME: _____ SCHOOL: _____

SUBJECT: _____ GRADE LEVEL: _____

TITLE OF LESSON:

KEY CONCEPT(S):

GENERALIZATION(S):

BEHAVIORAL OBJECTIVE(S):

TEACHING PROCEDURE(S):

EVALUATIVE PROCEDURE(S):

RESOURCES AND MATERIAL(S):

II. CONTINUATION OF LESSON DEVELOPMENT

A. Purposes of the activity:

- Each participant will be able to strengthen his/her skills in lesson development.
- Each participant will become familiar with different Asian/Pacific American resources as she/he develops lessons.
- Each participant will be able to select relevant resources for his/her lesson ideas.

B. Materials:

For workshop leader:

Additional copies of blank lesson plans

For workshop participants:

Additional copies of blank lesson plans

C. Time required: 135 minutes

D. Procedures: Individual research and lesson development; group exchange.

1. Encourage research and lesson development by suggesting resources and ideas for individual participants.

   Work closely with the participants as they begin writing their lessons and offer suggestions for clarifying or modifying specific lesson components.

2. Distribute additional blank lesson plans when needed.

3. Allow at least fifteen minutes at the end of the session for individual reports on lesson ideas. Each participant will share her/his progress in their lesson development with the others.

   Criticism of individual lessons should be avoided by both the leader and the participants. This group exchange should be used primarily as a way to demonstrate the many different activities and topics that can be used in developing lessons on Asian/Pacific Americans.

DAY III

I. LESSON DEVELOPMENT

A. Purposes of the activity:

- Each participant will be able to strengthen his/her skills in lesson development.
- Each participant will become familiar with different Asian/ Pacific American resources as she/he develops lessons.
- Each participant will be able to select relevant resources for his/her lesson ideas.

B. Materials:

For workshop leader:

"Check Yourself List"

For workshop participants:

"Check Yourself List"
Previous handouts, "Lesson Plan Format"
"Lesson Component Chart"
Blank lesson plans
Pencils/pens

C. Time required: 210 minutes

D. Procedures: Individual research and lesson development.

Continue to work closely with the participants, offering curriculum suggestions, resources, and lesson development assistance.

II. CONTINUATION OF LESSON DEVELOPMENT

A. Purposes of the activity:

- Each participant will be able to strengthen his/her skills in lesson development.
- Each participant will become familiar with different Asian/Pacific American resources as she/he develops lessons.
- Each participant will be able to select relevant resources for their lesson ideas.
- Each participant will be able to suggest several ways to integrate Asian/Pacific American curriculum into the classroom.

B. Materials:

For workshop leader:

"Check Yourself List"

For workshop participants:

"Check Yourself List"
Previous handouts, "Lesson Plan Format"
"Lesson Component Chart"
Blank lesson plans
Developed lesson plans
Pencils/pens

C. Time required: 135 minutes

D. Procedures: Individual work and group exchange.

1. Continue to work closely with the participants offering curriculum suggestions, resources, and lesson development assistance.

2. Allow at least thirty minutes at the end of the session for individual reports on lesson plans. Each participant will share their developed Asian/Pacific American curriculum with the group

   Again, criticism of individual lesson ideas should be handled carefully by both the leader and the participants. Questions about the lessons can be made and perhaps encourage clarifications in the lesson plans.

III. WORKSHOP EVALUATION AND SUMMARY

A. Purpose of the activity:

. Each participant will be able to review and evaluate the workshop activities.

B. Materials:

For workshop leader:

"Workshop Evaluation Form"
"Teacher Survey Form" (Appendix H)

For distribution to participants;

"Workshop Evaluation Form"
"Teacher Survey Form" (Appendix H)

C. Time required: 15 minutes

D. Procedures: Individuals complete evaluation forms.

1. Distribute workshop evaluations to participants and review the components. Collect the forms when they have been completed.

2.. The leader(s) should thank the participants for attending the workshop, and, if needed, arrange for follow-up sessions.

3. After the participants have taught all their lessons, distribute by school (or public) mail the Teacher Survey Form and compile the data for future reference.

WORKSHOP EVALUATION FORM

In order for the Asian American Resource Center to refine its program, we are asking you to provide us with your reactions to materials and methods used during the sessions. Please rate the individual items on the scale of 1 to 5:

1. Not Useful/Interesting
2. Slightly Useful/Interesting
3. Useful/Interesting
4. Very Useful/Interesting
5. Exceptionally Useful/Interesting

Please feel free to remain anonymous. We want to thank you for your cooperation and for your participation in the program.

1. Discussion of Status of Ethnic Pluralism in Schools (i.e. Asian American)

Use	1	2	3	4	5
Interest	1	2	3	4	5

2. Discussion of Project's Rationale

Use	1	2	3	4	5
Interest	1	2	3	4	5

3. Articles on Stereotyping in Media and Educational Resources

Use	1	2	3	4	5
Interest	1	2	3	4	5

4. Lesson Plan Format

Use	1	2	3	4	5
Interest	1	2	3	4	5

5. Evaluation Procedures for Project

Use	1	2	3	4	5
Interest	1	2	3	4	5

6. History of Asian Americans

Use	1	2	3	4	5
Interest	1	2	3	4	5

7. Presentation of Criteria for Evaluation of Asian American Materials

Use	1	2	3	4	5
Interest	1	2	3	4	5

8. Demonstration of Asian American Lessons/Materials

Use	1	2	3	4	5
Interest	1	2	3	4	5

9. Resource Materials Available at Asian American Resource Center

Use	1	2	3	4	5
Interest	1	2	3	4	5

10. Individual Work Time and Sharing Ideas

Use	1	2	3	4	5
Interest	1	2	3	4	5

GENERAL COMMENTS:

_____
Name

_____
School

APPENDIX A

saint paul public schools
URBAN AFFAIRS / TITLE IV-C PROJECT
INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM

NORTH END ELEMENTARY SCHOOL 27 EAST GERANIUM AVENUE ST. PAUL, MINNESOTA 55117 TELEPHONE: (612) 488-8051

TO: Principals of Secondary Schools

FROM: Gloria L. Kumagai, Project Director G L. Kumagai
Integrating Asian American
Curriculum into the Classroom

Sharon Shiraiwa, Curriculum Specialist S Shiraiwa
Asian American Resource Center

DATE: September 12, 1979

RE: In-service Workshops at the Asian American Resource Center

We are recruiting teachers for curriculum development in-services at the Asian American Resource Center. This ESEA, Title IV-C Project, "Integrating Asian American Curriculum into the Classroom," is now in its third year.

Teachers participating in the workshops will be assisted in the development of Asian American lessons for use in their classrooms. To implement the development and the integration of these lessons, materials and community resource people will be available to these teachers. Other materials necessary for specific Asian American activities will also be provided by the Project.

Involvement in the in-service activities will require, at the most, 5 days out of the classroom. The initial in-service workshop will be 3 days. Substitute service is also provided by the Project.

Several workshop dates have been scheduled during the school year.

October 23, 24, 25, 1979	T, W, Th.	January 29, 30, 31, 1980	T, W, Th.
December 11, 12, 13, 1979	T, W, Th.	February 26, 27, 28, 1980	T, W. Th.

We would appreciate receiving the names of any teachers on your staff who are interested in participating in one of these in-services. If you have any questions/concerns, please contact Gloria Kumagai, 298-5895, or Sharon Shiraiwa, 488-8051. Thank you for your cooperation.

GLK/SS:kk

cc: Dr. James Phillips

Detach and Return

SCHOOL _____

TEACHER	SUBJECT AREA	WORKSHOP DATE
_____	_____	_____
_____	_____	_____
_____	_____	_____

APPENDIX B

Project Staff

Gloria L. Kumagai
Project Director

Sharon Shiraiwa
Curriculum Specialist

Kay Kuettel
Project Secretary

Project Office

Asian American Resource Center
North End Elementary School
27 East Geranium Avenue
St. Paul, MN 55117
Telephone: (612) 488-8051

ASIAN AMERICAN RESOURCE CENTER

Funded by ESEA Title IV, Part C,
P.L. 93-380 for three years.

The views expressed in this brochure do not necessarily reflect the ideas of the funding sources.

ASIAN AMERICAN RESOURCE CENTER

North End Elementary School
27 East Geranium Avenue
St. Paul, MN 55117

Integrating Asian American Curriculum Into The Classroom

ASIAN AMERICAN

RESOURCE CENTER

saint paul public schools
URBAN AFFAIRS
PUBLICATION 77780088

The Project

"Integrating Asian American Curriculum Into The Classroom" is a three year, ESEA, Title IV-C Project based on the need for students to understand the status, needs and contributions of Asian Americans and for teachers to have assistance in integrating their curriculum.

Project Objectives

-96-

The objectives of this project are:

1) To promote an awareness of history, heritage, needs and contributions of Asian Americans in our society.

2) To develop and disseminate Asian American curriculum for use in St. Paul classrooms.

The Program

Through in-service training workshops, teachers in St. Paul (K-12) are assisted by project staff in the development of Asian American curriculum. Using the resources available at the Asian American Resource Center (AARC) and local resource consultants, teachers integrate their existing classroom curriculum with the Asian American lessons developed at the Center.

Students will learn about Asian Americans in different subject areas and will interact with national and local Asian American resource persons.

The Asian American Resource Center

The AARC was established to overcome the lack of adequate materials and information available. Filmstrips, books, games, and cultural artifacts from various Asian American ethnic groups can be found at the Center. These K-12 materials are available to teachers as well as class visits to the Center.

Teachers are welcome to visit the Center and check-out resources for a two week period. Artifacts and movies are also available upon request.

JUNE 4, 1980 EAST/WEST Volume 14, Number 23

ASIAN vs. ORIENTAL: A Distinction Worth Making

(This article is reprinted from the Asian and Pacific American Federal Employee Council—APAFEC—Newsletter, Vol. IV, No. 2, Jan. 1980. Robert Kwan is an attorney in the Civil Rights Division of the Department of Justice and is currently APAFEC's Justice Chapter chairperson. Kwan has most recently gone to Washington from Los Angeles. —Ed.)

By Robert Kwan

What's the fuss over a name? A rose by any other name is a rose. The "Oriental" Senator from California might say that this is only a matter of semantics, rather than of substance. Even one Asian colleague told me that there are more important ways to spend time to help the Asian American cause. But I am still convinced that the distinction is important enough to make a fuss over.

Calling ourselves "Asian" is a recent phenomenon, only dating after the Civil Rights and the ethnic awareness movements of the 1960s. When "coloreds" and "Negroes" became "Afro Americans" and "blacks," "Mexicans" became "Chicanos" (and "Latinos" or "Hispanics") and "Indians" became "Native Americans"; we became "Asian." Choosing Asian American over "Oriental" signified that we acknowledged that along with other minorities, we were Americans and had rights, too, and that we had the responsibility to demand our rights to equal participation in this society and to be prepared to struggle for that equality.

REASON

Many older Asian Americans may be reluctant to the change in name because they have always called themselves and have been called "Oriental." When I first heard others call ourselves "Asian," it sounded radical, militant, like the "Black Panthers." Until I understood the reason for the change, I thought it was a meaningless exercise in semantics. I admit that I was very self conscious in adopting the term. While the change seemed artificial, the term "Oriental" was also artificial.

When I was growing up, our family never thought of ourselves as "Oriental" or "Asian." We considered ourselves "Chinese." "Oriental" was what we were called when they could not tell us apart from the Japanese, the Koreans, and so on. I'm Chinese. He's Filipino. She's Korean. As I remember, we didn't say that we came from the Orient. They said so. We said that we were from Toishan, or Wakayama, or Pusan, or Pangasinan.

We did not choose to be called "Oriental." It was a convenient term which signified that the white majority lumped us together. Japanese, Chinese, Filipino, Korean, and other Mongoloids were all "Orientals." All were the "Yellow Peril." All were the "Asiatic Menace." They meant all of us when they passed those discriminatory exclusion laws.

We were all Orientals not only because we apparently came from the same part of the world, but also because to them we all looked alike, came from "the same part of the world" only because it looked that way from the other side of the world. And, really, do we all look alike? (The only answer I can come up with with that we all look "Oriental.")

'MENACE'

"Oriental" served to distinguish us from the majority. We were the "Oriental Menace to Civilization" as distinct from "Occidental Civilization" (often "Occidental" was left unexpressed because it was understood to be synonymous with "Civilization"). If you do not believe me, just take a look at the literature of the 19th and early 20th centuries to see how white Americans saw the world.

The problem with "Oriental" is that it assumes that we are "East" and they are "West," that they are Americans and we are not. The hyphenated term "Oriental-American" is not corrective because it perpetuates the "east-is-east-and-west-is-west-and-never-the-twain-shall-meet" syndrome.

"Oriental" also suffers from close identification with the pre-civil rights movement stereotype that Asians are meek and passive. Not long ago Asian passivity might have even been characterized as our way of life or our personal philosophy. This is seen in the answer which Anna May Wong, the pioneer Asian American movie actress, gave in a 1930 Hollywood movie magazine interview when asked how she dealt with difficult situations. (*Time* Magazine's obituary remembered Wong as having "died a thousand deaths as the screen's foremost Oriental villainess"). Wong replied, "Then I fall back on Oriental philosophy, which is to accept, not to resist. There's no use to struggle. That philosophy gets you through a lot of tight places." In fact, that answer succinctly stated the response to the brutal bigotry and officially sanctioned discrimination directed at Asians in America in the 19th and early 20th centuries.

TECHNIQUES

Historian Carey McWilliams noted, "To maintain its dominance, a majority usually invokes three techniques against a minority; members of the minority are restricted, by various devices, to subordinate positions in the economy; restrictive legislation is used to erect barriers against the minority; and an effort is made to deny citizenship to the members of the minority." All these techniques were used against Asians in America.

While we resisted for a while, we gave up because, at that time, struggle was futile. Then we withdrew into the Chinatowns,

Japantowns, and Manilatowns and took up jobs which did not compete with whites (hence Chinese laundrymen, Japanese and Filipino gardeners).

Political scientist Harold Isaacs made an observation about the Chinese at this time, which is applicable to other Asians. Isaacs said, "They withdrew into the isolation of their own communities, and, even more, into the supercaution of what the American saw as an unreacting expressionlessness. It was actually a great care not to become involved in matters that might draw the white man's attention to them." McWilliams further observed that once we Asians adopted a strategy of accommodation, "the racial hatred of the majority turned to tolerant indifference and sentimental patronage." In other words, the hatchet man became Charlie Chan. When we ceased to be perceived as a threat or an "Oriental menace," we became just plain "Oriental."

HERITAGE

Nonetheless, we remained part of the mysterious Orient. Asian people and culture are "exotic." An exotic Oriental culture was cooked up for us because whites were too lazy and felt too superior to find our what our culture and heritage was really like, and we were too intimidated by the racism and the violence to explain who we really are. We witnessed the invention of Fu Manchu, Charlie Chan, Suzie Wong/Geisha Girl, fortune cookie/chop suey, and other tourist items. You might say that Pilipino and Korean, for example, are different, but to them, yellow all the same. You will notice that popular "Oriental" culture is a cultural mishmash. You can get chow mein and fortune cookies along with sushi and teriyaki at a Japanese American church bazaar. You can go to Chinatown and buy happi coats and geisha dolls. But you don't get a fortune cookie or number one combination in Hong Kong or Tokyo (except maybe at the Hilton).

Exotic but cute Oriental culture is merely a reflection of the majority attitude of tolerant indifference and sentimental patronage towards "Oriental."

But tolerant indifference is not respect and sentimental patronage is not equality. Unlike "Oriental," Asian does not connote being cute and exotic, (i.e., that we are not a threat, that we have no rights, that we are not entitled to be equal).

I do not want to be understood to say that I condemn those who were called "Oriental" and who were passive because until recently they had no choice. Laying low and accommodation was a legitimate survival strategy when there was no choice. But now we have a choice. Now we can do better. □

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RUN OUT AND RIPPED OFF

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A LEGACY OF DISCRIMINATION

By Donald Teruo Hata, Jr. and Nadine Ishitani Hata

In recent years, due in large measure to the momentum created by the 1950s civil rights movement, professional historians and scholars have produced a growing body of perceptive and thoroughly researched studies on the Asian and Pacific minorities in America. Works such as the recent well-balanced collection of essays in *The Asian American, The Historical Experience* (edited by Norris Hundley, 1976) contain a clear commitment to the need for all Americans to appreciate the significance and relevance of the Asian and Pacific American experience to the mainstream of America's culturally pluralistic past and present.

The political history of Asian and Pacific peoples in America has much in common with that of other nonwhite minorities. The earliest immigrants from across the Pacific were no less despised than other nonwhites by the nationwide forces of racism and nativism in America. Alexander Saxton's *The Indispensable Enemy, Labor and the Anti-Chinese Movement in California* (1971) tracks the anti-Chinese movement in the late 19th century California back to the East Coast and the Jacksonian period, when the so-called "era of the common man" excluded Indians and other nonwhites and women. Saxton's work documents the direct link between the fledgling West Coast labor movement's organizing efforts and their exploitation of the Chinese as a common threat against whom all white workingmen should unite.

Stuart Creighton Miller's *The Unwelcome Immigrant: The American Image of the Chinese, 1785-1882* (1969) rejected the long held assumption that Americans admired Chinese "civilization" on the one hand, and despised only the lower class coolies who allegedly brought disease and decadent habits to America. Miller's exhaustive analysis provides many examples which tie anti-Chinese attitudes directly to the racist underpinnings of "traditional" American ideals and institutions. Indeed, in his *The Politics of Prejudice, The Anti-Japanese Movement in California and the Struggle for Japanese Exclusion* (1969), the eminent historian Roger Daniels, after relentlessly researching the topic, concluded that:

> The generators of much of California's anti-democratic energy were those very groups supposedly dedicated to democracy: the labor unions, the progressives, and other left groups. Conversely, conservative forces—businessmen, educators and clergymen—were often on the democratic side, or to be more precise, generally less antidemocratic.

The legislative and legal record reveals that, as in the case of other nonwhite minorities, laws were either specifically enacted to oppress Asian and Pacific peoples in America or interpreted and implemented by the courts and enforcement officials to deny them equal protection. Discrimination through denial of equal application and implementation of the law was demonstrated, for example, in the definition of Federal immigration and naturalization statutes as applying only to white or black aliens, thereby making Asian and Pacific immigrants forever "aliens ineligible for citizenship." This definition provided the foundation for overtly discriminatory laws at the State level prohibiting the leasing or ownership of land by "aliens ineligible for citizenship." Moreover, during the 19th century—even after the celebrated ending of black slavery—the only immigrants singled out specifically by name and prohibited by law from freely entering the United States were the Chinese. The Japanese would find themselves similarly isolated and excluded when Congress adopted the immigration bill of 1924. That law would prove offensive to Eastern and Southern Europeans because of quotas imposed on their annual arrivals, but the Japanese were totally and specifically excluded.

A final theme that characterizes the recorded past

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experience of Asian and Pacific peoples in America is their treatment by authors as the "objects" rather than the "subjects" of history. Without basic civil rights to protect themselves from the policies of villainous officials and denied the opportunity to participate in the political process in any meaningful way, they have been cast in the role of inconsequential "losers" in the pages of American history with only whites having major roles. American historians have thus compounded the injuries inflicted by racist legislators and judges by perpetrating the myth of American history and institutions as the ultimate example of freedom, democracy, and all other egalitarian ideals.

The truth lies in another direction. It lurks underneath the cosmetic surface of political platitudes and polite euphemisms and reminds Asian and Pacific peoples, and all other victims of America's historically racist institutions and monoculturally-exclusive ideals, that nonwhites are strangers in their own land. As recently as August 1973, the superficial acceptance of Asians as a "model minority" was exposed when the attorney for John Ehrlichman and H. R. Haldeman, former White House aides, publicly slurred U.S. Senator Daniel Inouye as "that 'little Jap' " during the Senate Watergate hearings. Again, in our bicentennial year, the resignation of Secretary of Agriculture Earl Butz for racial slurs against blacks reminds all nonwhites of the strong persistence of racist attitudes and behavior behind the fragile and false facade of egalitarian democracy in America.

Numerically, Asian and Pacific peoples have never constituted a significant minority in the United States. A more accurate description might be that they comprise but a minuscule minority among other nonwhite minorities in America. According to the 1970 census, Asian and Pacific Americans total less than 1 percent of the entire population of the United States. Their immigrant predecessors were no less negligible in number: a mere 2.5 percent of all legal immigrants came from Asia and the Pacific during the period 1820–1971. It is a historical fact, however, that Asian and Pacific immigrants and their descendants have been the objects of legislative and legal discrimination to a degree dramatically out of proportion to their insignificant numbers. So why all the fuss over so few?

"The Chinese Must Go"

California, where most Asian and Pacific immigrants would eventually settle, had experienced its first wave of nativist sentiment as early as 1849, just before the influx of large numbers of Chinese. Soon after the discovery of gold, hordes of Forty Niners streamed into the Golden State. By 1850 the mining population in California included 20,000 foreigners alongside some 80,000 Americans, a situation which soon led to a shift in local political priorities from the "Negro Question" to the "Immigrant Question." A Foreign Miners Tax was levied by the State legislature in 1850, and white "Yankee" vigilantes began to attack all "foreigners" in the diggings—including native Hawaiian immigrants.

In 1852 Chinese began to replace Hispanos as the largest minority in California. In that year the first significant shift in the population of California's colored minorities began with the arrival of 10,000 Chinese. When the 1852 legislature convened, the estimated 25,000 Chinese comprised the largest single body of unnaturalized residents in the State. White officialdom's response was swift: in 1854 the California Supreme Court decided that Chinese could not testify against whites in court. The next year an attempt was made to discourage sailing vessels from embarking Chinese by levying a $50 tax on a ship's master, owner, or consignee who had on board any person "ineligible to become a citizen." Three years later, an 1858 law prohibited Chinese from landing "upon the Pacific Coast except when driven by stress of weather." The law warned that "any captain

landing such a person was liable to a fine of $400 to $600 or to imprisonment not to exceed one year."

Having moved against their departure from China and arrival on the West Coast, the racist-nativist alliance next focused on stopping the Chinese from acculturating. They would accomplish this neatly with the first of many California school segregation laws which was adopted in 1860 and excluded Chinese, Indian, and Negro children from the public schools. In 1885 the first school for "Chinese only" was established in San Francisco. This debunks the myth that the West Coast had no connection with the inherently unequal white racist institution of "separate but equal" schools in the South.

By 1869 the completion of the transcontinental railroad and a depressed labor market found Chinese in direct competition with whites for jobs—or so it was described by union organizers. And organized labor was ready to act. On July 8, 1870, the first large-scale "anti-Oriental" mass meeting in America took place in San Francisco. While Easterners blamed Wall Street financiers for their economic problems, organized labor in California made cheap coolie labor their scapegoat and unifying theme.

In October 1871, a white mob invaded the Los Angeles Chinese quarter after two police officers were wounded there and killed at least 18 Chinese, burning homes and looting as well. This massacre demonstrated that the anti-Chinese movement would not limit its activities to racist rhetoric and noisy demonstrations. By 1871 the "Chinese Question" was quickly absorbed as basic platform plans of both major parties in California. Insults were added to injury: in May 1873 the San Francisco Board of Supervisors decreed that every Chinese prisoner in jail would have his queue cut off and his hair clipped to a uniform length of an inch from the scalp. In another ordinance the same board stipulated that "those laundries employing one vehicle with a horse pay a license of one dollar per quarter, those who employ two vehicles pay four dollars per quarter and those who employ more than two, fifteen dollars per quarter; those who employed no vehicle, fifteen dollars per quarter." Interestingly, the Chinese did not employ horse-drawn vehicles. These and other examples of legislative humiliation, harassment, and discrimination abound in Elmer Sandmeyer's *The Anti-Chinese Movement In California* (1939), Mary Roberts Coolidge's *Chinese Immigration* (1909), and the Chinese Historical Society's *A History of The Chinese In California, A Syllabus* (edited by Thomas Chinn, 1969).

But the final goal in the nativist-racist movement against the Chinese was yet to be attained. The 1870s saw the rise of the Workingmen's Party under the leadership of Denis Kearney who demanded that "the Chinese must go." As the U.S. Supreme Court struck down California State statutes against the Chinese as unconstitutional, the West Coast anti-Chinese movement took their fight to the floor of Congress. In 1876 Congress responded with an investigation into the Chinese problem on the West Coast. In 1882 Congress passed the Chinese Exclusion Act which suspended free immigration for 10 years. The law was renewed in 1892 for another 10 years and made permanent in 1904. With these Federal laws, Chinese immigration virtually ceased until after World War II.

By the turn of the century the success of the nativist-racist alliance against the Chinese was complete. With the permanent enactment of the Federal Chinese Exclusion Law in 1904, the popular cliche "you don't have a Chinaman's chance" was at once tragic but all too accurate. In the following decade, the earlier anti-Chinese arguments of unfair competition from "cheap coolie labor" would be overshadowed by charges that all "Orientals" were the vanguard of a "Yellow Peril," unsuitable for either future acculturation or racial assimilation into the white majority society of the West Coast and the Nation. The Japanese, who were the next significant group to arrive, would enter upon a stage filled with bitterness and suspicion against all immigrants from Asia and the Pacific.

THE ARGUMENT OF NATIONALITY.

EXCITED MOB—"*We don't want any cheap-labor foreigners intending soon to raise born citizens.*"

The "Yellow Peril" and Japanese Exclusion

Japanese immigration would loom most large between the turn of the century and the end of World War I, but other Asian and Pacific peoples began to trickle in by 1900. Small numbers of Koreans, for example, arrived in search of refuge from the impending annexation of their homeland by Imperial Japan (which occurred in 1910). Earlier, by the end of the Spanish-American War of 1898, the Philippines, part of Samoa, Guam, and Hawaii came under American control. A few years later the U.S. Supreme Court ruled that the Constitution and citizenship do not necessarily follow the flag and thereby demonstrated that Americans were no less immune to overseas colonial ambitions than the European imperial powers. Instead of calling it "imperialism," however, Yankees preferred the euphemism "Manifest Destiny."

The cheap labor vacuum created on the West Coast by the Chinese exclusion laws was a major factor in the large influx of Japanese immigrants by 1900. Even during the peak period of arrival and settlement

(1901–1910), the total Japanese population in America comprised no more than 2 percent of the population of California and barely one-tenth of 1 percent of the total U.S. population. One would think that such a numerically negligible minority would have gone unnoticed. But the Japanese were soon perceived by the nativist-racist movement as a more dangerous version of the "Yellow Peril" than the Chinese who had preceded them. White labor unions and employee associations regarded them as "scabs" who posed the same threat to their livelihood as the Chinese. Organized labor was especially enraged by the entry of Japanese workers into areas such as logging, mining, fishing, canneries, and railroad work.

By 1905 delegates from more than 67 labor organizations met in San Francisco to form the Asiatic Exclusion League. They moved quickly. In 1906 the San Francisco School Board bowed to the league's pressure and banned all Japanese and Korean students from the city's public schools. By 1913 the growing coalition of racists and nativists had engineered the enactment of laws in California and other West Coast States prohibiting the sale or lease of land to "aliens ineligible for citizenship"—a "Catch-22" phenomenon created by the peculiar wording of Federal naturalization laws combined with the 14th amendment. These laws specifically restricted naturalization privileges to only "white persons" and those of African descent.

Finally, in 1924, as part of an intensive anti-immigration movement across the Nation, Congress passed an immigration bill that established permanent quotas on immigrants from nations outside of northwestern Europe. But they also added a specific provision for the total exclusion of Japanese. From that year until the relaxation of national quotas in 1952, Japanese immigration ceased.

Pilipinos Fill the Vacuum

Prior to 1920 most Pilipinos who migrated to the United States were students, domestic servants, and unskilled workers—many of whom had moved to the West Coast after being first recruited to work on

Hawaiian sugar plantations. Their legal status was defined in the 1917 Federal immigration law which stated that Pilipinos were neither U.S. citizens nor aliens, but "nationals." The exclusion of Japanese in the 1924 immigration law created a cheap labor vacuum on the West Coast, and large farming interests saw Pilipinos as an easy replacement. As a result, economic realities saw to it that Pilipinos were exempt from the 1924 law by confirming them as "nationals" —a designation sufficiently vague to permit them to migrate freely to the United States. By 1928 race riots flared against Pilipino laborers throughout the West Coast, and the nativist-racist coalition regarded the Pilipino influx as a "third wave of Oriental immigration" that had to be halted. But the Philippines were American territory, and as a final compromise, it was decided that future Philippine independence would settle the issue. After all, Pilipinos would be citizens of a soverign foreign nation, and therefore subject to laws against the immigration and settlement of aliens in America. Thus it was, observed Carey McWilliams in *Brothers Under the Skin* (rev. ed., 1964), that "those who sought to bar Filipino immigration suddenly became partisans of Philippine independence."

As tension heightened between the United States and Imperial Japan in the 1930s over divergent interests in the Western Pacific and Asia, Japanese Americans were caught in the middle of a growing question concerning their identity and loyalty as Japanese or Americans. Throughout the 1930s their enemies increasingly called attention to the so-called "un-American" behavior of Japanese Americans— most of whom were U.S. citizens by birthright. The existence of Japanese language schools, dual citizenship, and the persistence of Buddhism (an "un-American" religion according to the Exclusion League) were "proof" that the Japanese in America were consciously resisting acculturation into the mainstream of American society. By the eve of the Imperial Japanese attack on Pearl Harbor, the nativists and racists had created a pervasive fear that all Japanese in America—irrespective of U.S. citizenship—could not be trusted.

American Concentration Camps

Soon after the Imperial Japanese attack on the American base at Pearl Harbor, President Franklin D. Roosevelt signed Executive Order No. 9066 (February 19, 1942). It authorized the Army to evacuate all "persons of Japanese *ancestry*"—both citizen and alien alike. By the end of June 1942, after American intelligence knew that the Battle of Midway had removed any possible enemy threat to Hawaii or the West Coast, at least 110,000 Japanese Americans were exiled to 10 tarpaper concentration camps for the remainder of the war. They were finally officially released on January 2, 1945. In 1948 Congress passed the Japanese American Excavation Claims Act, but this was only token compensation for evacuees' losses, which the Federal Reserve Bank of San Francisco conservatively estimated at $400 million. The mere $38 million appropriated by Congress amounted to less than 10 cents for every dollar lost. Moreover, all claims were settled on the basis of 1942 prices without interest.

A few weeks before President Roosevelt signed the evacuation order. Assistant Secretary of War John McCloy responded to the question of evacuating Japanese who held U.S. citizenship by saying that "the Constitution is just a scrap of paper." As subsequent events revealed, American citizenship counted for nothing. There was no habeas corpus, no concern for due process. It was simply a case of "guilty by reason of race."

The question of constitutionality arose in three

landmark U.S. Supreme Court decisions prior to the end of the war. Gordon Hirabayashi was convicted in July 1942 for refusing to obey the Army's curfew order (which applied only to Japanese Americans) and for failing to report for evacuation. On July 21, 1943, the Supreme Court unanimously upheld the constitutionality of the curfew and refused to deal with the constitutionality of the evacuation. Two other decisions which did touch on the evacuation were handed down on December 18, 1944: the first concerned Fred Korematsu who had been arrested for failing to report for evacuation. The Supreme Court majority sustained the constitutionality of his conviction; but one of the three dissenting Justices, Frank Murphy, declared: "I dissent . . . from this legalization of racism. . . ." Justice Owen Roberts dissented on the grounds that "it is a case of convicting a citizen . . . for not submitting to imprisonment in a concentration camp solely because of his ancestry."

The last key decision dealt with Mitsuye Endo. She had obeyed the evacuation order, but when she reached the concentration camp at Topaz, Utah, she filed a petition for habeas corpus. Two years and four months later, the Supreme Court unanimously decreed that loyal citizens could not be detained indefinitely and ordered the release of Ms. Endo. Justice Murphy stressed that the detention of citizens was "another example of the unconstitutional resort to racism inherent in the entire evacuation program." Although Mitsuye Endo eventually won her case, an appropriate epitaph to this episode might be "justice delayed is justice denied."

The most disappointing and dangerous element in the Supreme Court's approach to these cases was the refusal to confirm civilian supremacy and fundamental civil rights in the absence of an official declaration of martial law. As the military began its evacuation of Japanese Americans during the winter and summer of 1942, martial law had not been declared on the West Coast, and civil statutes were therefore still in force. Regardless of minority opinions among the Justices, however, the three Japanese American evacuation cases stand as legal precedents to support the denial of all rights of citizens whenever a President and his military advisors decide that, *in their judgment*, "a

national emergency exists." This is one legacy of the Japanese American evacuation and incarceration which has continuing relevance for all Americans, even today, for it provides a frightening weapon in the hands of a potential tyrant in the White House.

Post-War Immigration

While the total population of Asian and Pacific Americans is less than 1 percent of the total 1970 census tabulations, their diversity and numbers are increasing dramatically: Asian immigrants went from 20,683 in 1965 to 130,662 in 1974—an impressive increase of 532 percent. When one considers that the total volume of immigrants from all countries increased only 23 percent between 1965 and 1974, the increase in Asian immigration takes on an even greater meaning for the composition of American society by the tricentennial. With a steady decline in birthrate, no less than one out of every five new Americans is a first-generation immigrant. And, in 1974, one-third of all immigrants came from Asia.

A number of factors have influenced this new phenomenon. In 1952 the Walter-McCarran Act, otherwise known as the Immigration and Nationality Act, relaxed the rigid restrictions of the 1924 immigration law. The 1952 law provide that all races were eligible for naturalization and citizenship, thereby permitting any Asian immigrant pioneers who were still alive to finally leave their nonperson status as "aliens ineligible for citizenship." The new immigration law still maintained a quota, however, and remained significantly discriminatory toward immigrants from Asia and the Pacific. But 1952 saw major progress when the California Supreme Court declared the State alien land laws unconstitutional and in violation of the due process and equal protection clauses of the 14th amendment (*Fujii v. State*, 1952).

In 1965 Congress removed all immigration quotas. Irrespective of race or national origin, immigration has now been placed on a first-come, first-served basis. Two other factors influencing the demise of American fears of Asians are the presence of large numbers of Americans in Asia and the Pacific since World War II (occupation of Japan, Korean War, and Vietnam) with Asians immigrating as wives or refugees, and a shift in the American public's image of Asian

ANOTHER FIELD OF AMERICAN INDUSTRY INVADED BY THE CHINESE

Americans from the pre-World War II "Yellow Peril" to that of a "model minority."

As a result of these changing immigration patterns in the past decade, contemporary America includes a wide range of Asian and Pacific peoples whose immigrant origins can be traced to almost every significant ethnic and national grouping in those lands which British and European imperialists once referred to as "east of Suez." They include Chinese, Japanese, and Koreans from East Asia; Indians, Pakistanis, and other groups from South Asia; Vietnamese, Indonesians, Thais, Malaysians, Pilipinos, and others from Southeast Asia; and a wide representation of Pacific peoples such as Samoans, Guamanians, native Hawaiians, and Tongans. Thus the old definition of Asian American as referring simply to Chinese, Japanese, and Pilipinos is no longer accurate.

Still Strangers In Their Own Land?

More often than not since World War II, Asian Americans are hailed as Asian versions of Horatio Alger who are "outwhiting the whites" as members of a highly acculturated, if not racially assimilated, "model minority," whose docile and accommodationist public posture should be emulated by more aggressive blacks and browns. While so-called positive attributes such as "hardworking, quiet, patient, and not-rocking-the-boat" were perhaps appropriate to survival in the overtly racist environment in the past, they are now becoming the cause of increasing frustration for Asian Americans. For example, the "model minority" stereotype predictably gives rise to the widely held but mistaken belief that Asians have no problems and require no public social services because they suffer silently and take care of their own. The stereotype of Asian Americans as a successful "model minority" who have "made it" in America is inaccurate and in need of careful reevaluation.

Few Americans realize that today many Asian and Pacific Americans—in particular the new arrivals and old people without families to help them—remain isolated and remote from the affluent and acculturated Asian American community as well as from the majority society and public social service agencies at all levels of government. Recent public hearings held by the California Advisory Committee to the U.S. Commission on Civil Rights (June and December 1973) revealed numerous civil rights-related problems among the various Asian and Pacific communities, including inadequate and overcrowded housing, the need for bilingual-bicultural education for groups other than just the Spanish-speaking, and the almost total inaccessibility of public social services.

The first of two reports submitted to the U.S. Commission on Civil Rights by the California Advisory Committee (*Asian Americans and Pacific Peoples, A Case of Mistaken Identity*) concluded that:

> Clearly, many Asian Americans and Pacific peoples are invisible to the governmental agencies which are responsible for proving public services. Discrimination against Asian Americans and Pacific peoples is as much the result of omission as well as commission. Until recently, many Asian Americans and Pacific peoples were identified by some Federal agencies as members of the majority (white) population. . . . Guamanian and Samoan Americans face additional problems. First, their national origins are incorrectly identified, and second, they must convince government agencies of their minority status. . . . It is apparent that *when people are not counted, they are not served.* . . . [italics ours]

While the U.S. Supreme Court decision in *Lau v. Nichols* in 1974 and the enactment of the 1975 Voting Rights Act provide the foundation for equal opportunities and political participation for non-English-speaking Americans, their implementation in the proper spirit by governmental officials at all levels is an entirely different matter.

"I Wonder Where the Yellow Went?"

As Americans celebrate the Bicentennial of the revolution which founded this Nation, there is now, as never before in our history, an awareness that we are a culturally pluralistic society. Although emphasis has been on blacks and the Spanish speaking, what do we really know about Americans from Asia and the Pacific—aside from distorted stereotypes put forth by both racists and the well-intentioned? Indeed, unless there is a strong commitment to an objective and realistic recognition of the separate identities and specific problems of all the peoples of the United States, Asian and Pacific Americans may find that they are again—as in the not too distant past—strangers in their own land . . . an indispensable enemy . . . by reason of race.

At a time when minorities are demanding that our society and its public institutions must reflect and serve more honestly and fairly the diversity of subcultures that comprise contemporary America, blacks, Chicanos, and women may claim "tokenism." But Asian and Pacific Americans are reminded of the old toothpaste commercial: "I wonder where the yellow went?" And this time they will not, without a struggle, submit to being run out and ripped off.

THE ASIAN IMAGE IN THE UNITED STATES-
STEREOTYPES and REALITIES
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THE ASIAN IMAGE IN THE UNITED STATES: STEREOTYPES AND REALITIES

(Prepared by Asian Americans for Fair Media, 43 West 28th Street, New York, N. Y. 10001, with the assistance of other asian organizations and interested individuals. The handbook is intended as a basic primer for all members of the media).

A MESSAGE TO THE MEDIA

Most people are unaware of the history of racism and oppression that Asian people have experienced in America. Discrimination against Asians began in 1848 with the arrival of the first immigrants, the Chinese, and it exists today.

Governmental and educational institutions, advertising and public relations agencies, newspapers and informational organizations have often developed and reinforced stereotypes that perpetuate prejudice against Asians.

The media, for political, economic, social and comic reasons, is responsible for this distortion, which has damaged the image of Asian-Americans.

We, as Asian Americans, protest the imposition of negative stereotypes by the media and we call upon them to correct false impressions that are denigrating to us. We ask that media establish a continuous dialogue with us to incorporate the Asian American perspective in material content.

THE ASIAN IMAGE IN CHILDREN'S TEXTBOOKS

The contact that the average American child has with Asian Americans by the time he or she enters school is little (or, if one considers it contact, in restaurants and laundries.) Furthermore, Asian Americans are considered "foreigners." The child's parents are generally unaware of the image of Blacks, much less that of Asians.

Children often go to school with degrading concepts of slanted eyes, "Chinamen" songs, or an image of the Asian as one who can surmount all obstacles with a flick of a hand or a kick of a foot. The image of Asians as small, wily, skillful or crafty is detrimental to children whose attitudes are formed at an early age.

Nor do secondary schools do anything to counteract stereotypes formed in childhood. Unless teachers take the time and initiative to present a program on, for instance, "Chinese in New York City," "Asians As a Labor Force in the United States," or "Japanese-Americans during World War II," there is a gap in the child's learning process.

In the social studies curriculum guides published by the New York City Board of Education for grades 1 through 8, very little reference is made to Asian Americans despite the rapidly growing Asian, particularly Chinese, population in the city.

In the Grade 1 guide, "Living and Working Together in the Community," only one book is listed in the section, "Communities Observe Special Days," and that was written by a Caucasian.

In the Grade 2 guide, "How People Live in City Communities Around the World," there is but a small reference made to a Chinatown protest for police protection under "Public Opinion." In the section entitled "Eat your Way Around New York City," chow mein and plain boiled rice are listed.

In the Grade 4 guide, "American People and Leaders," there are many subheadings where references to Asian Americans could be made, such as "How People Developed Our Nation," "Transportation," "How People From Many Lands Built Our Democracy" and "How Immigrants Contributed to Our Culture." Pearl Buck's book, "Welcome Child," is the only book listed in the bibliography that deals with Asians.

"Asia" is a subheading in the Grade 5 guide and "China" is a section in the Grade 6 guide, but current material on Americans of Asian background is lacking.

However, curriculum guides are far from enough. What is needed are more accurate and relevant books. But the Board of Education of the City of New York is not fulfilling its responsibility. In September, 1973, the card catalogue of the Professional Library at the Board of Education listed only four books under China, all written by Caucasians. The most recent book was published in 1953. There was nothing on Chinese immigration to the United States or Chinese Americans.

Asians have had a small but definite role in the building of a wealthy America and should be given credit as such. They should not be portrayed as people who live a quaint life in the faraway lands.

A child enters school not only with what he or she has learned from the parents, but with what has been taught to the parents through myths and stereotypes perpetuated by the mass media.

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Slant Eyes, Buck Teeth, Yellow Skin Caricatures of Asians

Distorted portrayals of racial and cultural characteristics demean ethnic groups. Such exaggerations can induce a perverted sense of superiority among those who are not so characterized. Ethnocentric "humor" is derisive, insensitive and resented by groups made the butt of such offensive "jokes."

Japs, Chinks, Gooks, Etc. Are Derogatory Terms Used Against Asians

These terms evolved historically for the express purpose of instigating antagonism and hatred during wartime hysteria and for economic and political expediency. Perpetuation of these terms further intensifies the devisiveness between people today.

"Rots of Ruck," "Flied Lice," "So Sollee," Etc. Are Used As Humorous Expressions

Asian languages have phonetic sounds that have no suitable equivalent in English. Likewise English has sounds like "r" and "th" that are absent in some Asian languages. Therefore, an American trying to speak Japanese or Chinese often creates the same type of unintentional humor as an Asian trying to speak English. What sounds like humor to one can be insulting to another.

Books, Magazines, Newspapers, Movies, T.V., and Comic Books Often Characterize Asians As Sneaky, Inscrutable, Cunning

This kind of damaging and vicious stereotyping was based on ignorance. Its seed was planted by the superficial accounts of American missionaries and traders who, through their own ignorance, were unable to understand the divergent philosophy and life style of the East.

For commercial purposes, the media continue to reinforce and perpetuate these distorted views.

Made in America Characters Such As Fu Manchu, Charlie Chan, Etc. Perpetuate Stereotypes

These gross characters are fabrications of the Western mind, created for the purpose of selling products and movies. They are far removed from real Asians.

Fu Manchu novels by Sax Rohmer first appeared in 1911 and were serialized in Collier's magazine in 1957. Fu Manchu was a radio show in the thirties. Charlie Chan was introduced by Hollywood scriptwriters in the 1930's. (See "A Look at the Caricatures of the Asians as Sketched by American Movies," by Irvin Paik in *Roots: An Asian American Reader*, pp. 30-33).

Non-Asians Continue to Portray Asian Roles In American Stage and Screen

As a consequence, non-Asians often misrepresent the Asian character or role. They are perpetrating stereotypes. Not only is this demeaning to Asian-Americans but it gives a distorted image to young Asian Americans who are becoming conscious of their own identity and heritage.

Lack of experience and training are given as reasons for the non-hiring of Asian actors and actresses. Access to opportunities for gaining that experience and training are denied the Asians, thus creating a never-ending cycle.

Media Portray Asian Women As Being Docile, Submissive, Sexless Or As Being Exotic, Sexy and Diabolical

This describes the Asian woman as an object or a commodity and not as a person with ideas, aspirations, talents and feelings. Asian women as well as other Third World women want the

respect and dignity that are denied them.

Because many Westerners have only a superficial knowledge of ethnic groups, cultural differences of these groups are emphasized; they are viewed not as human beings but merely as possessors of exotic qualities. Differences are exaggerated or distorted and myths are hence created: "Dragon Lady" and "Suzie Wong" exist only in the American imagination.)See Irving Paik article in *Roots: An Asian American Reader*.)

"Here in Washington we have an agency that imports Korean women that has told clients not to worry about how hard they work these women because Korean women are very docile." This statement implies they are nonhuman—unfeeling and unthinking.)Quoted from "Imported Domestics", *New York Post* November 3, 1973, page 25).

Asian Lives Are Worthless and Expendable in the Minds of Many Americans

"The difference between us and them is our firmer belief in the sacredness of life — they're willing to die readily, as all orientals are...I wouldn't trade one dead American for 50 dead Chinamen." So spoke an American retired Army general during the Korean War — expressing the thinking of a vast majority of non-Asians in the United States.

The massacres and atrocities in Vietnam committed by Americans were simply an extension of this kind of racist mentality. As early as the 1800's European powers tried to carve China into spheres of influence, and millions of Chinese who resisted were slaughtered during various wars and uprisings. In 1945 atomic bombs were dropped on Hiroshima and Nagasaki. Napalm was used in the Korean and Indo-Chinese Wars. In the United States 110,000 Japanese-Americans were placed in concentration camps during

World War II.

Asian Americans Are Often Asked – "Where Do You Come From?" "How Long Have You Been Here?" and Told 'You Speak Pretty Good English.'

Most Americans assume that Asian Americans are foreign born. This denies the history and the contribution made by Asians in the United States. Textbooks provide little information on Asian American contributions and that which is available is often distorted. Asians played an integral role in the taming of the West, the construction of the transcontinental railway, and the reclaiming of valuable farm lands in California. Like the Blacks upon whose shoulders the South was built, so, too, must the Asians be credited for how the West was won.

Media Often Portray Chinese As Laundrymen, Japanese As Gardeners, Pilipinos As Houseboys

Early Asian immigrants were forced into menial occupations in order to survive. For example, the Chinese entered the laundry business in California because they were largely denied access to the gold mines. The only jobs available to the Chinese were cooking and doing laundry for the miners. Similarly, the Japanese immigrants found all occupations closed to them except domestic work or farming. Asians are no longer confined to such occupations, but the media continue to portray them in these lowly jobs.

Most Americans Assume Asians Have No Social Problems

This assumption deprives Asian Americans an equal opportunity to get needed funds available to minority groups. Asians in America have been forced to form self-help organizations in their own communities for survival and protection. Hence, the misconception is formed that Asians "take

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care of their own." Until recently, Asians have been grouped into an "others category because they are statistically a small group. This picture is inaccurate. Some realities are:

San Francisco Chinatown: 67% of housing is substandard. Average education is 1.7% years against 12 years for rest of city. Unemployment rate is 12.8%, much higher than the national average. (Figures are for 1960. Sources: *Roots: an Asian American Reader.*)

New York City Chinatown: Overcrowding is more than 30% higher than the nation as a whole. As of spring 1969, 67% of housing was substandard as compared to 34% for the city's non-white occupied housing units labeled substandard. Total proportion of the population which did not complete high school is 67%. (Source: 1969 Chinatown Report)

Furthermore, the existence of "Chinatowns" and "Little Tokyos" are in part products of a racist society.

Asians Are Held Responsible for the Heroin Traffic in the U.S.A.

During the Opium Wars of the 1800's, Europeans, rather than Asians, manipulated the lucrative opium trade in China and battled for its domination. Even today Western powers continue to control and profit from the drug traffic. A large portion of the world's heroin comes from the "Golden Triangle" in Southeast Asia. Recent evidence indicates this lucrative traffic flourishes with the tacit approval of the C.I.A. (See "Politics of Heroin in Southeast Asia," by Alfred W. McCoy).

Asians Are Viewed As Hard-Working, Uncomplaining, and Accepting of Lower Wages

Historically the Chinese (who are the first Asian immigrant group to enter the United States) and the other Asians who followed were forced to accept cheap wages and endure abominable conditions and exploitation in order to survive.

Even today Asian immigrants are forced to take menial jobs, such as working in the sweatshops in New York City, San Francisco and Los Angeles. The unions have done little to fight against job discrimination for these immigrants. Instead of urging recent immigrants to join the unions, which strengthens the bargaining power of labor, bigoted labor leaders such as Dennis Kearney and Samuel Gompers maliciously kept Asian Americans out of the unions. This resurrected the image of "cheap labor." Instead of trying to build unity among the laboring people of America, these labor leaders have fostered racial bigotry by pitting white workers against Asian American laborers with hints of "Asian hordes" and "cheap labor." (See "Anti-Oriental Agitation and The Rise of Working Class Racism" by Herbert Hill, *Society* magazine, Jan/Feb. 1973).

This kind of discrimination still exists. The influx of immigrants to Chinatown in recent years have caused hundreds of sweatshops (over 200 in New York City and 150 in San Francisco) to fester in our cities, paying workers illegal, substandard wages in unfit working conditions. City and union officials turn their backs to the plight of poverty-stricken Asians who live in overcrowded tenements and work in illegal sweatshops. Optimistic forecasts on the status of Asian Americans in the United States are a small consolation to immigrants who are forced to work for slave wages. If Asians have achieved a certain measure of equality in this country, it is only because they have overcome massive racial discrimination and prejudice.

"Yellow Peril" – Where Did This Term Originate?

The cry of "yellow peril" was

raised in the early 1900's by California journalists — notably William Randolph Hearst — when Japanese American farmers, after years of back-breaking labor on submarginal lands, began to achieve remarkable success and thus became economically competitive.

Why Are Asians Used As Scapegoats?

During periods of economic and/or political crises, all the stereotypes mentioned above are used by vested interests to make scapegoats of Asians in order to divert attention from the real problem. The history of Hawaii and California — where Asians first emigrated — is filled with examples of these stereotypes to pit workers against Asian people.

A blatant example of scapegoating occurred in 1906 when a furor was purposely created about excluding Japanese children from San Francisco schools to detract public attention from a major scandal involving the city's mayor, who was a political boss. (He was subsequently convicted of bribery).

The list is inexhaustible. But it is ample warrant for our demand that the media must become more sensitive to the needs of Asian Americans and all ethnic and minority groups.

We urge you to create representative community review boards to counsel, to monitor questionable advertising, program and material content. Also we urge you to hire Asian Americans in all levels of media, including training programs and decision-making positions.

We hope the handbook has heightened your consciousness concerning the plight of Asians in America. This is a call to end divisions caused by racism and oppression. The replacement of degrading racial stereotypes by realistic images is necessary to the preservation of our dignity as human beings.

SIGNIFICANT DATES IN ASIAN AMERICAN HISTORY

The history of Asians in America is not a pretty one. It is a history written in the blood of countless race riots and the sweat of the railroad workers. Clearly, the most serious acts of discrimination took place during times of significant economic crisis or political scandal, showing Asian Americans as scapegoats for the Establishment. (The following dates were compiled by Philip Kyung Sik Park, in *Trends* magazine, March/April 1973.)

CHINESE

1848-52 Chinese, fleeing the chaos of the Taiping Rebellion, arrive in time to serve as indentured servants during the California gold rush.

1856 Passage of Foreign Miner's Tax to prevent Chinese from panning for gold.

1859 Exclusion of Chinese from public schools in San Francisco.

1870 Naturalization Act excludes Chinese from citizenship and forbids the entry of wives of these laborers.

1871 Anti-Chinese riots in which white mobs burned and looted for several weeks with little interference from law enforcement agencies.
Martinez, Cal.
1878— Truckee, Cal.
1880— Denver, Colo.
1885— Tacoma, Wash. (every home and business burned to the ground)
1885— Seattle, Wash.
1885— Rock Springs, Wyo. (28 murdered)
1885— Gold Hill: Virginia City, Nevada

1882 Chinese Exclusion Act "suspends" immigration of Chinese laborers for 10 years.

1892 Geary Act prohibits Chinese immigration for another 10 years and denies bail for writ of habeas corpus.

1902 Congress "indefinitely extends the prohibition against Chinese immigration and the denial of naturalization."

1943 Repeal of Chinese Exclusion Act.

JAPANESE

1968 Japanese contract laborers arrive in Hawaii.

1883 Japanese replaces Chinese as source of cheap labor after Chinese Exclusion Act.

1905 Japanese children in California ordered to attend segregated schools.

1907 "Gentlemen's Agreement" restricts Japanese immigration.

1925-52 Exclusion of Japanese immigration all together.

1942-45 Executive Order 9066 puts 110,000 Japanese (primarily citizens) in ten concentration camps. Millions of dollars lost in property and possession.

KOREANS

1903 Korean contract laborers arrive in Hawaii. In 1904 movement to the mainland began.

1906 San Francisco school board passes resolution whereby principals send all Korean, Chinese, and Japanese children to Oriental Public School on south side of Clay Street. This touched off a revolt by parents.

1913 Eleven Korean apricot pickers were driven out of Hemet, Calif. (near Riverside).

1939 Koreans picket in Los Angeles against the United States scrap iron and airplane fuel shipment to Japan. Longshoremen Union honored the picket line and stopped work half day. This was the first public demonstration against Japan's invasion of China in

the U.S.

PILIPINOS

1906 Beginnings of Pilipino farm labor in Hawaii.

1925 Legislative Act made Pilipinos ineligible for U.S. citizenship unless they served three years in the U.S. Navy.

1934 Tydings-McDuffie Act gave the Philippine Islands independence and a U.S. immigration quota of 50 persons per year.

ALL ASIANS

1906 California's antimiscegenation law amended to bar marriage between white and "Mongolian."

1910 United States Supreme Court upheld the 1870 Naturalization Act's being extended to other Asians.

1913.
1920 California Alien Land Act prevents Asians from purchasing land.

1924 Exclusionary Immigration Act completely ends Asian immigration, except for the Pilipinos who are "subjects of United States."

1948 California's antimiscegenation laws repealed.

1950 McCarran-Walter Act conferred the right of naturalization on Asians not born in the United States and set a quota of 100 immigrants per year for Asian countries.

1965 National Origins Act raises Asian immigration quota to 20,000 per year for Asian countries — the same as for European countries — thereby causing tremendous strains in the Chinese ghetto.

1967 Antimiscegenation laws ruled unconstitutional by the United States Supreme Court.

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The first national journal devoted to a critical examination of the experience of Asians in America.

Asian Women's Journal, Asian Women's Coalition at Berkeley. University of California. Berkeley. Calif. 94720.

A collection of articles, literary pieces, photos, art, and bibliography on the experiences of Asian women by Asian women.

Bridge: The Magazine About Asians in America, The Basement Workshop, Inc., 22 Catherine St., New York. N.Y. 10038.

A bimonthly magazine coming out of New York's Chinatown, it includes fiction, poems, art, interviews with elderly immigrants about their early life in this country, and articles about various Asian-American communities.

East/West: The Chinese American Journal, 758 Commercial St., San Francisco. Calif. 94108.

A weekly bilingual paper with a mixture of news articles, social events, and commentaries.

Getting Together, P. O. Box 26229. San Francisco. Calif. 94126.

A bilingual newspaper of the I Wor Kuen organization in New York and San Francisco. Covers national and international news affecting Asian Americans.

Gidra, Box 18046, Los Angeles. Calif. 90018.

The most widely circulated Asian-American newspaper/magazine in the country.

Kalayaan International, Philippine Internation Community News Service. P.O. Box 2919, San Francisco. Calif. 94126.

Monthly newspaper from San Francisco dealing with news of the Pilipino community and issues affecting the Pilipino movement.

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Prejudice in America: The Japanese Americans. 4 filmstrips, 2 cassettes, teacher's manual, and reading list for students and teachers. $33.90. Write Japanese American Curriculum Project. For grades 7-12 & college.

Asian Americans by Toge Fujihira. An 18 minutes color filmstrip, probes the past and current sufferings of Asian American descendants through historic photographs, cartoons and sketches, and interviews. $7.50. Write to: United Methodist Church Service Center, 7820 Reading Road, Cincinnati, Ohio 47237.

STATEMENTS AGAINST RACISM, CALLING ON THE MASS MEDIA FOR GREATER SENSITIVITY FOR THE FEELINGS OF ALL ASIAN AMERICANS AND PEOPLES OF COLOR

"A great need exists for more attention to the legitimate aspirations of Asian Americans to be thought of and respected as truly equal. ...those involved in the dissemination of information and opinion, have a major responsibility to help spread the truth about this little-known minority."

—Patsy T. Mink, Member of Congress, Washington, D.C.

"...'yellow journalism.' Its historical connection with the shabby and brutal treatment of Asians in America is not only obvious but should make it quite unnecessary for contemporary Asian Americans to remind the media and the institutions which support it that their distorted images of peoples of color constitute an indelible scar on the American body politic.

"The need is great for a more humane and balanced depiction of Asian-Americans in every aspect of the American media."

Benjamin F. Payton, Officer in Charge,
Higher Education and Minority Affairs, The Ford Foundation

"...causing a good deal of public concern is the lack of sensitivity sometimes exhibited by broadcasting to the dignity of human beings, especially women, the poor, the powerless, and those who are not of the white race.

"There are dignified and humane ways to deal with people, and there are undignified and inhumane ways. Many advertisers and broadcasters do not see a clear distinction between the two."

—Everett C. Parker, Director
Office of Communication, United Church of Christ

"The use of racial stereotypes must be understood as not merely an expression of sick and bigoted minds, but rather as part of an elaborate series of justifications for the systematic exploitation and oppression of non-Caucasian peoples. ...it is part of the attempt to maintain all the grotesque notions of white supremacy and to perpetuate the sociat patterns of a racist society. ...it must be fought against whenever and wherever it appears."

—Herbert Hill, National Labor Director
National Association for the Advancement of Colored People

"The YWCA of the U.S.A. in its 26th National Convention reaffirmed its *One Imperative:* to thrust our collective power to eliminate racism wherever it exists and by any means necessary."

—Dorothy I. Height, Director,
Center for Racial Justice, Young Women's Christian Association

"The idea of full equality, a key civil liberties principle, is offended by the practice of racial stereotyping. The use of such stereotyping by media makes certain groups within society seem less equal and to this extent harms efforts to eliminate racial discrimination and prejudice."

—Alan Reitman, Associate Director
American Civil Liberties Union

APPENDIX F

Civil Rights Digest, Vol. 9, No. 1, Fall 1976

THE "OTHERS"

ASIAN AMERICANS AND EDUCATION

By Connie Young Yu

Asians have suffered racism in all forms in the long history of their immigration to America. One of their greatest trials has been getting an equal education, a struggle that persists to this day.

When the earliest Asian immigrants—the Chinese—petitioned to attend California's public schools in 1858, they were refused. The Superintendent of Public Instruction, Andrew J. Moulder, maintained that if nonwhites were admitted it, would lead to the "ruin" of the schools and that "the great mass of our citizens will not associate on terms of equality with these inferior races, nor will they consent that their children do so."

Although the Chinese were forced to pay discriminatory taxes that enriched many school districts in the West, they received none of the benefits. Laws and ordinances against Chinese were soon extended to the immigrating Japanese, Koreans, and Pilipinos. Discriminated against in employment and housing, Asians were forced into ghettos, speaking only the languages of their ancestors, their children learning in makeshift schools where they were often taught by well-meaning white missionaries.

In 1884 Joseph Tape tried to get his daughter into a white school in San Francisco, taking his case to the California Supreme Court. The judge ruled in favor of the Chinese, but the superintendent of schools asked the State assembly for an amendment providing for separate schools, which later became known as "oriental schools."

In the case of *Wong Him v. Callahan* in 1902, the U.S. Supreme Court declared that separate but equal schools were not forbidden by the 14th amendment to the Constitution.

In 1925 Chinese brought suit in the U.S. Supreme Court (*Gong Lum v. Rice*) to attend the white schools in Mississippi and lost. For years there were three sets of schools in Mississippi: white, black, and yellow.

The segregation of Asians in school caused an international incident in 1906, when the San Francisco Board of Education ordered all Chinese, Korean, and Japanese children to attend the city's Oriental School. The Japanese Government protested angrily, and President Theodore Roosevelt, mindful of Japan's recent military victory over Russia, pressured the school board to amend its position. The Japanese were allowed to attend the white schools, although the other Asians were forced to remain in the school in Chinatown.

The "Neighborhood School"

Discrimination in housing kept Asians from moving out of ethnic ghettos. Not until the 1950s did Asians begin moving in significant numbers into white neighborhoods. Schools in major Chinatown remained "oriental schools." Many parents who could not afford to move their families into integrated areas spoke only Cantonese, and no effort was made by the schools to communicate with them. These neighborhood schools were completely uninvolved with the community. Parents who were non-English-speaking did not attend PTA meetings or understand the educational program of their youngsters. Children were defenseless in the classroom. The curricu-

Connie Young Yu writes about Asian American history and culture, and serves on a textbook evaluation committee of the California State Board of Education.

lum of the all-Chinese schools was totally unrelated to the lives of the students, and the teachers, usually white, imposed their own values on their classes.

One young man, recalling his years at Commodore Stockton, San Francisco Chinatown's grammar school, says:

> There was completely no regard for where we were coming from. Every year our teachers would ask us to tell the class what we got for Christmas, and of course, most of us would get up and lie about what we got. None of us even had fireplaces.

I can remember vividly an incident in my first grade class at Commodore Stockton. A new girl who spoke only Chinese had an "accident" in the classroom because she did not know how to ask for permission to go to the bathroom. The teacher, who was white and had been at the school for years, made no effort to communicate with her, instead scolding and humiliating her in front of the class. Such cruelty from teachers adversely affected the children's learning, making them withdrawn and fearful. After sufficiently cowing their Asian pupils, some teachers praised them for being "so quiet and orderly."

"My brother and I didn't understand what the teacher was saying

in English," says Roger Tom. "But instead of trying to help us, she had us tested for mental retardation."

Roger Tom now heads the Chinese Bilingual Project in San Francisco, housed appropriately at Commodore Stockton.

The Growth of Bilingual Education

With the lifting of restrictions against Asian immigration in the mid-60s, newcomers from Hong Kong and Taiwan swelled the population of Chinatowns in major American cities. More non-English-speaking children entered public schools, and in places such as New York, Boston, Seattle, Los Angeles, and San Francisco, a critical need arose for bilingual educational programs.

The Chinese Bilingual Project began in 1969, several years before *Lau v. Nichols* established that non-English-speaking Chinese students in San Francisco were denied equal rights in education.

When I discussed with Roger Tom what Commodore used to be like, he sounded hopeful: "Things are a lot better now." At Commodore a huge, colorful mural showing all different races of children learning together is displayed where there once was a blank wall.

"There's no longer the stigma attached to speaking Chinese," he said. "White students and a few black students are also in the bilingual program. Parents see it as an enrichment program. We get lots of gifted children. White parents are the strongest defenders of the program. They are looking for some quality education in the school system and find it in the bilingual programs."

The Chinese Bilingual Project, funded by the Office of Education in the U.S. Department of Health, Education, and Welfare, is working on a kindergarten through 12th grade model. Sixth-grade students speak Chinese fluently and are literate in the language. Bilingual classes are team-taught, with children learning subjects such as social studies, math, and music in two languages.

Increased numbers of immigrants from the Philippines, Korea, and Japan have created the need for more bilingual programs in different areas of the country. Vietnamese in some communities receive special tutorial programs for all ages.

Some schools with large Asian populations use bilingual report cards, and bilingual community meetings enable non-English-speaking parents to participate in their children's education. Asian community groups have worked on materials and programs to supplement education in schools. For example, Chinese for Affirmative Action in San Francisco has produced bilingual educational programs for television and radio.

Despite dedicated efforts, bilingual programs in many school districts are on shaky ground. Bilingual education is a new idea in America that has challenged the established structure of education. There is a shortage of trained teachers and skilled administrators and often a lack of continuity in the programs. Nonbilingual teachers often feel threatened by the new programs, and personnel are fearful of losing their jobs. There is always that segment of the community which resents bilingual programs as "un-American and an added expenditure of tax dollars."

Don Wong, who heads the Chinese American Heritage Project of the San Francisco Association of Chinese Teachers (TACT), which is developing curriculum materals, comments, "The concept of bilingualism is greatly misunderstood. It's not an attempt to compete with the English language. It's a bridge for language minorities to gain equal access and participation in American society."

Integrating the Textbooks

Even after Asian children acquire English language skills, what they usually learn in the classroom is of limited perspective. Textbooks have been a major factor

kindergarten. Teachers must make an effort to locate materials on Asian Americans.

"I don't accept the excuse that there're no Chinese American materials available," says Joe Huang, director of the Project for Cross-Cultural Understanding: The Chinese Americans. "Incorporation of Chinese American experience in education is stalled not because nothing is available, but (because) teachers have not even used what is available."

Joe Huang is on the staff of TACT, which received a $56,668 continuing grant from the Office of Education, under the Emergency School Aid Act (ESAA), to develop secondary level curriculum materials. TACT has produced a filmstrip series for the elementary level, "Understanding Chinese Americans," that is available to any school or community group.

The Japanese American Curriculum Project in San Mateo, California, has been providing curriculum materials, adult books, periodicals, and information on Asian Americans since 1969. The newly formed Filipino Far West Task Force on Education has been investigating discrimination against Filipinos in textbooks and curricula.

It has been the effort and agitation of such community groups that have forced the educational system to implement multicultural programs. Children's consciousnesses are not changed by short-term ethnic studies projects that are apart from the educational program.

"Multicultural education can be integrated into the regular studies," says Don Wong. "Certain elements of Asian history, culture, and achievement can be tied into study subjects such as science or math. Textbooks must begin to reflect a truly multicultural perspective to be effective and relevant to a multiracial, multicultural class." Children must feel that there is equal opportunity to learn, grow, and participate.

Counseling by Stereotype

Many factors influence a minority child's self-esteem and aspirations. In reviewing career and guidance books, I found few portrayals of Asian Americans, and the few that I did see were in the area of the laboratory sciences. Asian Americans have long been directed toward technical fields. Teachers and counselors have maintained that Asians are better in nonverbal skills and poor in self-expression.

Paul Sakamoto, superintendent of schools in California's Los Altos-Mountain View High School District, believes that such attitudes toward Asians are still prevalent:

> When an Asian American comes in for counseling, the counselor has preconceived notions as to what to say to the kid. Number one—there's no doubt that the kid should go to college because he's a high achiever. The student is encouraged to go to college although he may want to stay out for awhile or work, and he's counseled toward those areas Asians have been successful at—science, mathematics, medicine, nursing, engineering. Rarely is the student talked to about performing arts, fine arts, law—anything having to do with projecting oneself. Counselors have a feeling that Asians are too passive and too quiet to be successful in any kind of profession that involves articulation and verbal skills. This is really limiting for students.

Mr. Sakamoto feels that he can do his part in changing stereotypes by employing Asian Americans in the school system. In the past few years, his office has employed Asians in various positions, from teachers to gardeners, and students have sought out these individuals for supplementary counseling. He feels strongly about the prejudices against Asians at the administrative level. In the field of educational administration, Asians have been refused positions on the premise that they are poor at supervising, unaggressive, and unable to give constructive criticism, "There's this image of the educational administrator as a big jock," he says.

Paul Sakamoto had always wanted to be a teacher.

"In the early '50s I told my counselor I wanted to be a teacher and he said, 'you won't find a job around here.' He told me I'd have to go to San Francisco because they were hiring a few Orientals and said I'd be better off doing something else. Fortunately, I didn't take his advice."

The tragedy is that a great many Asian Americans have had their aspirations and dreams crushed in counseling offices, in classrooms, and in the libraries. Generations of Asians have been affected by the hostility, prejudice, and oppression of the educational system in America. While traditionally most Asian parents have encouraged their children to succeed in school and go to college, and have sacrificed to pay tuition, their offspring have been cheated of and denied an equal education.

"Get a good education, because you can be robbed and lose everything, but education is something no one can take away from you," we were told. But while we were getting that education, a great deal was being taken from us.

his bravery as a soldier in the 442d regiment. The impression given is that Asians have to be super-heroes to prove their loyalty.

The Chinese publisher Ng Poon Chew was described in one text as "the Mark Twain of his people." The great horticulturist Lue Gin Gong has been labeled "the Chinese Burbank." Children should learn about these people as original, individual achievers, not as imitators of American heroes, as these labels would lead children to believe.

Textbooks fail to deal with the historical realities of violence and racism toward Asians. Half-truths and euphemisms are used in describing the shameful chapters of American history. Publishers often feel that young children cannot handle classroom discussion and reading on racial conflict, yet many youngsters confront it daily in the schoolyard. Books continue to focus on fantasy stories about Asians. One new elementary language arts book uses references such as "digging for China." Racist expressions such as "you're *yellow!*" are used to denote cowardice in stories.

This ridiculous outfit above is apparently the illustrator's idea of typical Chinese American attire.

Cultural Education

In the past, many Asian American parents and even the children themselves have had to assume the burden of providing ethnic cultural activities in school. Dr. Albert H. Yee, professor of educational psychology at California State University, says that as a child many teachers used him to teach "a unit on China." "You cannot believe how many times I had to teach everyone in class how to use chopsticks."

With such experiences many Asian children have felt that they are oddities, singled out to "speak some Japanese," "write a Chinese word," or demonstrate some ethnic custom. Often they wish to be "plain American" which they feel is to be white. Teachers' attempts at multicultural activities have encouraged this attitude.

"Every Chinese New Year I get asked by schools to do a demonstration or an activity," says Mari Seid, a member of Asian Americans for Community Involvement, Inc., an affirmative action organization. "The schools remember us only for annual holidays, and Asians are forgotten the rest of the year."

Mari Seid stresses the history of Asian Americans when she speaks to classes, deemphasizing festivals and "tourist culture." "It's time white people learn that we won't be exploited as 'exotic' diversions in classrooms anymore. Our history and culture must be part of the curriculum."

The inclusion of Asian American history and culture is not only for the benefit of minority children, but also to enrich the learning of all children equally. White children and their parents should be freed of prejudiced notions about Asian Americans and enlightened by discovery of the historic struggles and achievements of yellow peoples. What must be realized is that Asian Americans are descendants of immigrants just as white Americans, and that their heritage is an integral, dynamic part of American history.

New Asian American writers are emerging with novels, plays, and short stories. Some of these works should be anthologized in textbooks and discussed in the classroom. Children should be exposed to the perspectives and experiences of yellow writers. They will learn the uniqueness of each Asian group as well as some of the similarities of their experiences. Materials for younger children are being developed that introduce pupils to a multicultural outlook from

in lowering the Asian child's self-esteem by either omitting portrayals of Asians or perpetuating misconceptions and stereotypes.

Eimi Okano, a concerned parent who is involved in reviewing textbooks for California State adoption, recalls the racist attitudes in her own education. She spent several formative years in a concentration camp during World War II, an experience of 110,000 Japanese Americans she feels has yet to be accurately portrayed in textbooks.

"We learned we didn't count. In textbooks we found no Asian role models or any positive mention of Asians," Eimi Okano says. "We were taught the 'melting pot' concept of America, but our reality did not fit the myth. We were taught to think white but were not treated white."

When schools were integrated, ideas remained segregationist. The values taught in school were Anglo-Saxon values; heroes and historical events portrayed the superiority of the white man and his culture. Children continued to be taught that Columbus "discovered" America, that pioneers "won the West," and that they should remember the Alamo. European fairy tales about beautiful blond princesses, white knights, and castles gave minority children feelings of inferiority and self-contempt. Generations of Asians and other minorities have grown up in America learning nothing about their own heritage or the role their people have played in U.S. history. Asian American achievements have been excluded from textbooks and references to Asians have been demeaning and patronizing.

Pilipinos have found portrayals of their native country insulting. Brought up in the Philippines believing in American ideals of equality, many Pilipinos migrated to the United States only to face the same discrimination experienced by other Asian groups. In classrooms they have had to read statements about American colonization of the Philippines such as this one by distinguished historians Allan Nevins and Henry Steele Commager:

> It (America) consciously became one of the tutors of backward peoples. . . . With races like the Igorot and Moros, Americans took up the training of what Kipling called "new-taught, sullen peoples, half-devil and half-child.
>
> from *A Pocket History of the United States* (rev. ed. 1969)

Commision and Omission

Because of continual pressure from community groups, textbook publishers have in recent years included portrayals of Asian American culture and history. Jeanette Arakawa, a member of the Tack Force for the Evaluation of Instructional Materials in Palo Alto, California, found that many books portrayed Asians as "strange and mysterious," and many, especially for elementary grades, illustrated Asians in a "lookalike" fashion with exaggerated yellow skin and slanted slits for eyes.

One newly published textbook for fifth graders had a story on the 1906 Oriental School incident in San Francisco. A Japanese girl is miserable because she must leave her neighborhood school and attend the Oriental School in Chinatown. President Roosevelt hears about the incident and rescues our heroine from the fate of attending school with Chinese and Koreans. This historical incident is distorted, portraying Roosevelt's action as a move toward integration.

Other examples of textbook racism toward Asians include:

- A contemporary story of a Chinatown boy whose friend is a huge parade dragon. The child's grandfather is portrayed as old-fashioned, wearing a long skinny beard, a Mandarin-styled long gown, and a black tasseled beanie. (Out of five short stories about Asians in the elementary anthologies I reviewed, four involved some form of dragon.)
- A secondary history text which discusses citizenship during the 19th and 20th centuries as being available to all immigrants and immigration as if it were open to all peoples. The subject of Asian exclusion laws is omitted.
- A second-grade language skills book which shows a picture of an urban scene with Asians and other minority children playing in a tenement-lined street. Next to it is a picture of all-white children playing on a grassy hillside in a suburban setting.

Publishers often include the cultural history of the mother country, passing up the opportunity to involve American achievements and experience. Historic incidents such as Chinese building the western portion of the Transcontinental Railroad, Pilipinos organizing farm workers in the fields, and Japanese pioneering in industries are often completely ignored. Yet these facts are as much a part of American history and culture as the Boston Tea Party and the discovery of gold at Sutter's mill.

Often textbooks give token bits of history on Asian Americans, reflecting a patronizing attitude. One textbook glossed over the incarceration of Japanese Americans in World War II, distorted the truth, and focused on the life of Senator Daniel Inouye, describing

APPENDIX G

Interracial Books for Children Bulletin
Volume 8, Number 3, 1977

The Five Chinese Brothers: Time to Retire

By Albert V. Schwartz

The Five Chinese Brothers is one of the most widely circulated children's books in the U.S. Written and illustrated by Claire Huchet Bishop and Kurt Wiese respectively, the book received considerable critical acclaim when it was published in 1938 by Coward-McCann. "A most ingenious tale," wrote *Library Journal*. "[A] picture book as amusing as it is Chinese," stated the New York Public Library's *Children's Books, 1938*. Wrote the *Boston Herald*, "Spinach, chops and junket have been consumed almost painlessly and at gratifying tempo since *The Five Chinese Brothers* came to town. . . . Mrs. Bishop and Mr. Wiese have . . . evolved a priceless tale of great appeal." The fact that the book is in its 36th printing testifies to its success in the marketplace.

Although *The Five Chinese Brothers* has been touted as being authentically "Chinese," the fallacy of this notion is revealed when we examine the book in the context of the time when it was written and then compare it to *The Five Little Liu Brothers* by Wang Yu-chuan (Foreign Languages Press, Peking, 1960)—which is based on the same Chinese folk legend that apparently inspired Bishop/Wiese.

The Five Chinese Brothers was published at a time when the Chinese Exclusion Act was in effect, but also a time when some sympathy for the Chinese was being generated due to the sufferings being inflicted on China by the invading Japanese. The book seems, then, to have been in part a response to a new, not necessarily negative, interest in China and the Chinese; but, at the same time, it drew upon the period's popular, extremely negative stereotypes of the Chinese. These stereotypes are reflected in the Kurt Wiese illustrations (Wiese also illustrated *The Story of Ping* and *You Can Write Chinese*), which are typical of the political cartoons found in the jingoistic U.S. press of the 1930's.

First of all, the drawings jibe with

What Asian Americans Have to Say About *The Five Chinese Brothers*

"It's a deplorable book and should never be used as a multicultural selection for children. The pictures are as racist as calling someone 'Chink.'"—*Mari Seid, Asian Americans for Community Involvement, Inc., San Francisco, Cal.*

"It is a vicious characterization of Chinese—worse than 'Terry and the Pirates.' It promotes the stereotype that we all look alike and are interchangeable with each other."—*Frank Chin, playwright, author of* Year of the Dragon

"*The Five Chinese Brothers* is in our resource center alongside other printed matter that document the blatant acts of racism committed against Asian Americans by commercial publishers. Because the book is replete with stereotypes, our staff members often use it in workshops with teachers and community people to demonstrate how racism is reinforced in this society. We urge that the book be used with extreme discretion."—*Gin Woo, coordinator, Asian American Resource Center, New York, N.Y.*

"I read the book as a child, and it made me hate my own people and want to be white. The damage this book continues to do to children can be seen in the identity problems of middle-agers like myself."—*Eleanor Wong Telemaque, former communications specialist, Community Relations Service, U.S. Department of Justice, author of forthcoming* Haiti Through Its Holidays *(Blyden Press)*

"A damaging book because of its stereotypic illustrations of Chinese. It is totally irrelevant to the contemporary world."—*Joe Huang, director, The Association of Chinese Teachers, San Francisco, Cal.*

"I read it as a child and hated it because of the demeaning pictures. The book diminishes the individuality of Asians."—*Kathleen Chang, Asian American Actors' Workshop and author of the forthcoming children's book,* The Iron Moonhunter *(5th World Press)*

"Definitely not recommended for readers of any age because of the untasteful stereotyping throughout the story and illustrations. Books like this have put the stereotyped image of Asians in the minds of many Americans today. The book should be put in cold storage and revived only if and when there is true cultural pluralism in our society." [The book was given a "1" rating—the lowest rating on 10 pt. scale.]—A Bibliography of Asian and Asian American Books for Elementary School Youngsters, *prepared by the Asian American Cultural Heritage Program of the Seattle Public Schools, the Asian American Education Association, and the Superintendent of Public Instruction (1975)*

"Should be withdrawn by the publisher because of the blatant stereotypes it perpetuates. It is full of the white man's misinterpretations and distortions of Chinese values."—*Robert Tang, Treasurer and Member of the Board of Directors, Organization of Chinese Americans, Inc., New York Chapter; Member of the Board, Asian American Council of New York*

"The pictures are reminiscent of the Western stereotypes of the Chinese. We object strongly to the illustrations by Kurt Wiese."—*Asian American Subcommittee of the U.S. Commission on Civil Rights, New York*

After having swallowed the sea, Bishop/Wiese's First Chinese Brother spits it out in a grotesque illustration that reeks of caricature.

Above, the Fifth Chinese Brother, who "could hold his breath indefinitely," is placed in an oven to be smothered. Note that the agents of his punishment wear "coolie" clothes and queues and look exactly like each other, as well as like the brother—typical of the Bishop Wiese book's "they all look alike" illustrations.

the concept, popular then *and* now, that Asians "all look alike." While it is entirely legitimate for a story to depict five brothers of any nationality as being identical, the Wiese pictures show not only the brothers but all of the characters—brothers, mother, townspeople, judge, etc.—looking exactly alike. Moreover, the characters' appearances are reduced to the common stereotypical denominator of bilious yellow skin, slit and slanted eyes (Asian people's skin is *not* yellow, and their eyes are neither slanted nor slits), queues and "coolie clothes." These caricatures were part and parcel of the perception of Asians and their descendants as subhuman creatures, a perception which led members of the white majority to persecute, ridicule, exploit and ostracize Chinese Americans.

The origins of certain details of the stereotypes and their socio-political significance are noteworthy. The queue was a humiliating symbol of subjugation forced upon Chinese peasants by the Manchu ruling class. In the United States, during the Manchu reign in China, white Americans often frightened and humiliated Chinese Americans by cutting off their queues, knowing that they couldn't return to China, should they want to, without the queues. (When the Manchus were overthrown in 1911, the Chinese cut off their queues as an act of liberation and adopted new hair styles.)

The "Coolie" Concept

The "coolie clothes" assigned to the book's characters are also associated with subjugation. The term "coolie" was applied to unskilled and underpaid Chinese laborers in the U.S., while their white counterparts were referred to as "workers." The disrespectful "coolie" concept fostered the exploitation of Chinese American workers by bosses and union leaders alike. (Testifying against Chinese American workers in the U.S. Congress, A.F.L. organizer Samuel Gompers stated: "Keep that cheap chink labor out!") By classifying Chinese American workers as coolies, all the rights labor had won could be denied to them.

The Bishop/Wiese book begins

> Once upon a time there were five Chinese Brothers and they all looked exactly alike. . . . The First Chinese Brother could swallow the sea. The Second Chinese Brother had an iron neck. The Third Chinese Brother could stretch . . . his legs. The Fourth Chinese Brother could not be burned. And the Fifth Chinese Brother could hold his breath indefinitely.

The first brother agrees to take a little boy to the seaside on condition that the boy will obey him. "'Remember,' said the First Chinese Brother, 'you must obey me promptly.'" The brother then swallows the sea. But the boy becomes so engrossed in collecting small treasures from the dry sea bed that he ignores the brother's command to return to the shore. Unable to hold the sea in his mouth any longer, the brother spits it out and the boy drowns.

Without even hearing both sides of the story, a judge, also dressed in "coolie" cap and queue, sentences the brother to death by beheading. To be "fair," he allows the brother to go

ome to say a last goodbye to his mother. The boy tricks the judge and "justice" by sending in his place the brother with the "iron neck."

The townspeople (who all look alike—slits for eyes, coolie caps, yellow skin, etc. and are otherwise a stereotypically faceless mass) assemble to witness the punishment. Not one of them comments on whether justice is or is not being done. When the beheading aborts and the people's thirst for bloody vengeance is unsatisfied, they cry out for an even more horrible form of punishment—death by fire. The brother who cannot be burned then stands in and, of course, survives. Each time an attempt at execution fails, the townsfolk demand a new effort. Hence, the "people" are depicted as a vindictive mob devoid of human compassion. Finally, the judge declares, "We have tried to get rid of you in every possible way and somehow it cannot be done. It must be that you are innocent." What a mockery of justice, and what a cynical estimation of human behavior!

Molehill or Mountain?

) Condemnation of *The Five Chinese Brothers* for peddling racism and misanthropy invites the charge that a mountain is being made out of a molehill. Why take the book so seriously, one might ask. The book wasn't intended as an historically accurate narrative; it was meant to be humorous and entertaining—a tall tale of sorts. That may well be, but one is hard put to divorce such a book from the tradition of racism which Asians have had to suffer in U.S. society, or from the specific manifestations of that racism which surfaced during the period in which the book was written. The Asian images presented in the book coincide with and strongly reinforce—intentionally or not—the negative perceptions of Asians which have always been and are still operative in our society. (Such perceptions have also informed our foreign policy towards Asian nations.) What a shame that a book whose authors have so skillfully employed basic techniques for capturing and holding a young audience, and which is thus quite entertaining, should be so at the expense of a people and their culture.

) The continued exposure of young children to the destructive messages of this tale in nurseries, schools and libraries is most regrettable. About a year ago, when I was working in an elementary school, a teacher mentioned *The Five Chinese Brothers* to her class. One of the children put his fingers at the corners of his eyes. He pulled one up, then one down and said, "My mother is Chinese and my father is Japanese." Then he pulled both eyes up and down at the same time and continued, "and I'm a crazy mixed-up kid." In *Race Attitudes in Children* by Bruno Lasker, a child is quoted as saying, "I don't like the Chinese because the looks of the slant eyes give me a chill." Bigoted attitudes toward Asians and Asian Americans in our nation are inherent not only in illustrations, but in words like "inscrutable," "distrustful," "crafty," "sneaky," "devious," "unfathomable," "backward," "savage," "obse-

Variations of a Folk Tale

Claire Huchet Bishop, author of the 1938 children's book, *The Five Chinese Brothers*, claims not to know how the idea for the story came to her. "When did it come to my mind? I . . . cannot tell. . . . [I]t is as if I had always known it. . . . [O]nly when I came to write it down . . . did I begin to question my sole authorship! Was it a folk tale? . . . All my research for a source other than my own self entirely have failed. . . . As a possible clue, I can only say that I was brought up by my father in the love and admiration of China, which he had never seen, but knew so much about."

Our own investigations have turned up the following:

A story called *The Five Queer Brothers* first appeared in 1893 in *Chinese Folk Tales* by A.M. Fielde (Putnam). In it, some neighbors' sons meet an untimely end when one of the Queer brothers, who had taken them on a fishing expedition, tires of holding the sea in his mouth and spits it out. The brother is convicted of murder and a judge orders a series of punishments, each aborting due to the intervention of the other four, extraordinarily endowed, brothers. In the end, the first brother foils an attempt to have him smothered in "a vast cream cake" and "dwelt happily for many years with his remarkable brothers."

Another tale called *Seven Brothers*, from *Chinese Fairy Tales* by Isabelle C. Chang (Barre, 1965), describes the triumph of "Big Strength, Wind, Iron Man, Fearless Heat, Long Legs, Huge Feet and Big Mouth" over a despotic emperor who covets their father's fertile land. Beheading, immolation, drowning and other attempts at extermination fail and, in conclusion, "the unreasonable Emperor and all his court perished" when Big Mouth sprays the royal city with the sea. The author of *Seven Brothers*, when asked the source of the tale by the editors of the CIBC *Bulletin*, said that she first heard it as a child from a Cantonese teacher in the early 1930's. Ms. Chang is today a librarian in the Shrewsbury, Mass., school system.

Probably the most frequently reprinted collection of Chinese folk tales in this country is that of Wolfram Eberhard, professor of sociology at the University of California Berkeley. Dr. Eberhard is compiler of *Folktales of China* (University of Chicago, 1965). According to Dr. Eberhard, seven versions of the *Brothers* theme were published in China between 1930 and 1934, a time when a lot of young Chinese scholars first began collecting stories from the folk tradition. Each of these stories, which came from different parts of China but mostly from the central region near Shanghai, features multiple-birth boys (5 brothers, 6, 9, 10, 11) who possess such extraordinary powers as heat-resistant skin, long legs, an "iron neck," etc. In one story, one of the brothers can fly. The tale is "indigenous to China," says Dr. Eberhard, "and does not exist in Europe, the Near East or India."

Dr. Eberhard states that *The Five Queer Brothers* seems authentic except for the "cream cake" element, and that *Seven Brothers* deviates from the folk tradition by its reference to an emperor. "This version was probably conceived after 1948. Prior to that time, beheading would have greeted anyone who dared attack an emperor in a folk tale."

In any event, the *Brothers* theme comes to us from antiquity and must have come to Ms. Bishop through her father, who, she says, was a China buff. Asked what he thinks about the Bishop/Wiese book, Dr. Eberhard replied, "I don't like it. I told a librarian who solicited my opinion about it that it's hair-raising, the drawings are stereotypes and it's generally offensive."

COMMENTS ON *THE FIVE CHINESE BROTHERS* IN REVIEWING AND PROFESSIONAL LITERATURE

A survey of reviews of *The Five Chinese Brothers* in professional literature reveals the general shortcomings of literary criticism of children's books. Discussion of such significant aspects of literature as historical background, possible psychological impact and socio-cultural factors is virtually absent. By and large, reviews merely summarize the story and note its popularity—as if popularity automatically confirms a book's worth.

The *Horn Book*'s original 1938 review of *The Five Chinese Brothers* commented: "An original nonsense tale told with the spirit and gusto of the folktale. . . ." We must certainly question its originality (see p. 5); regarding the "nonsense" element—it is definitely nonsense, not in the sense that the *Horn Book* intimates, but in terms of the images it projects of the Chinese and Chinese culture.

In the same year, *Library Journal* wrote, after summarizing the story in its "Recommended Children's Books" column, "Around these remarkable characteristics is woven a most ingenious tale. The pictures by Kurt Wiese, done in black, yellow and white contribute much to the humor of the text." Echoing this comment in 1967, a New York City Board of Education bulletin, *Suggested Readings in the Literature of Africa, China, India and Japan*, put out by the Bureau of Curriculum Development, added that the book would fit "constructively into a unit on the family." In the same vein, Charlotte S. Huck ironically recommends *Brothers* as a positive developmental aid for children ages six and seven, who, she states, have "a growing sense of justice" and who demand "application of rules regardless of circumstances" (*Children's Literature in the Elementary School*, third edition, 1976).

The idea for using *Brothers* as a socialization tool is given fullest expression in *Reading Ladders for Human Relations*, fifth edition (1972), edited by Virginia M. Reid for the American Council on Education. Ms. Reid suggests that the book contributes to developing positive self-images in children. What, we must ask, about the self-image of a young Chinese American reader of this book?

Phyllis Fenner's *Proof of the Pudding* and Mary Elizabeth Edes' essay for *Publishers Weekly*, "Children's Books of 1930-1960 That Have Become Modern Classics," confer the distinction of "classic" on the tale—which raises the question (especially since no criteria for "classic" status are offered) what constitutes a children's classic?

Virginia Haviland, writing in *Children's Books of International Interest* (American Library Association, 1972), states about *Brothers*, "Loved for its repetition and gay pictures, this folktale-like story of five identical brothers shows how each with a prodigious gift outwits the executioner." *Adventuring With Books* (Citation Press, 1973), prepared by a Committee of the National Council of Teachers of English, states, "That old tale of the five brothers who look exactly alike and who each have most unique abilities—thereby saving the lives of each other—is retold with the art of a professional storyteller. The excellent drawings expand the humor of the tale." The adjoining article explains the stereotypical root of Wiese's "excellent drawings."

In the third edition of May Hill Arbuthnot's *Children and Books*, the status of *Brothers* took on a new dimension not even assigned to it by the author: "This *Chinese* version of five brothers, each with a magical gift, has been a favorite ever since it appeared." (Italics ours.) This statement was repeated in the fourth edition of *Children and Books*, brought out by Zena Sutherland in 1972. Although the most recent (1977) edition still lists the tale uncritically, authenticity is no longer claimed. The most recent edition of another widely used reference, H.W. Wilson's *Children's Catalog* (13th edition, 1976), recommends *Brothers*.

On the positive side, Nancy Larrick, who in 1958 recommended *Brothers* in her *A Parent's Guide to Children's Reading*, has had a change of heart. She omitted the book from her revised edition of 1975. In explaining her decision, Ms. Larrick said, "Looking at *The Five Chinese Brothers* more critically, I find I now object to the stereotypes."

quious," "stoic" and "yellow peril." As long as children are exposed to illustrations which depict Asians with slits for eyes, and as all looking alike, and to covertly racist language, negative feelings are being engendered.

Information on subscriptions and other anti-racist/anti-sexist materials are available on request from The Council on Interracial Books for Children, Inc., 1841 Broadway, New York, New York 10023. Telephone number: (212) 757-5339.

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APPENDIX H

ASIAN AMERICAN PROGRAM
TEACHER SURVEY FORM

Would you take a few minutes to answer these questions about the Asian American lesson units that you developed and taught? Your answers are important because they enable us to improve workshop presentations and activities for other teachers. Please be candid in your replies and add any comments or suggestions that you feel should be made. Thanks very much for your help in this evaluation.

1. What grade levels were taught your Asian American units? _____

2. How many students were taught these units in all? _____

3. How well did your students react to the following features of your units?

	Not So Well		Neutral		Very Well
Lesson unit objectives	☐	☐	☐	☐	☐
Lesson unit content	☐	☐	☐	☐	☐
Lesson unit activities	☐	☐	☐	☐	☐
Lesson unit materials	☐	☐	☐	☐	☐
Lesson unit difficulty	☐	☐	☐	☐	☐
Evaluation procedures	☐	☐	☐	☐	☐

4. What activity did your students like best? _____

_____

5. What activity did they like least? _____

_____

6. What was the most important thing your students learned? _____

_____

7. What resources in the Asian American Center were most useful to you? _____

_____

8. How would you change your lesson units now that you have taught them? _____

_____

9. How would you change workshop activities? _____

_____

10. Do you plan to continue teaching your Asian American units? _____

_____

11. Do you have any other comments or suggestions? _____

_____

APPENDIX I

ASIAN AMERICANS: AN ANNOTATED BIBLIOGRAPHY

I. Pre-School and Primary Levels

AEKYUNG'S DREAM. Min Paek. Children's Press, San Francisco, 1978.
Aekyung is a Korean American girl who is frustrated by peers who call her "Chinese." Her self-image and pride as a Korean American is strengthened as she begins to learn English.

ALL KINDS OF FAMILIES. Norma Simon. Albert Whitman and Co., Chicago, 1977.
This children's book describes the many different kinds of families there are, nuclear/extended, separated parents, family growth, etc.

ASIAN AMERICAN STUDY PRINTS. Asian American Bilingual Center, Los Angeles, 1979.
The Asian American Study Prints are ten photo essays on the life and work of different Asian American men and women. Captions describing each poster are printed on the back. The Teacher's Manual provides background information, captions for the prints, vocabulary, discussion questions and follow-up activities for each poster set.

CHINESE CULTURAL RESOURCE BOOK. Irene Kwok. The National Assessment and Dissemination Center for Bilingual Education, Fall River, 1976.
Collection of activities, folktales, poems, games, songs, etc. on the Chinese culture. Some of these contents are still practiced in the Chinese American communities today. This bilingual book can be extremely useful for elementary teachers.

CỔ TÍCH NHI ĐỒNG - VOLUMES I AND II. (Folk Tales for Children). Tran Van Dien and Winabelle Critter. Freedom Flight Corporation, 1975.
Six bilingual (Vietnamese and English) folktales of Vietnam are presented in these books. The illustrations were drawn by a Vietnamese artist and are nonstereotypic.

FOLD, CUT AND SAY THE JAPANESE WAY. Frances Uyeda and Jeannie Sasaki. Uyeda Sasaki Art, Seattle, 1975.
Through easy and fun activities, children are taught several Japanese words and cultural traditions.

FRIENDS! FRIENDS! FRIENDS! Ruth Jaynes. Bowmar Publishing Corp., Glendale, 1967.
Kimi, a Japanese American girl, introduces her friends at her school.

A HEART AS STRONG AS MT. FUJI. Linda Wing. Asian American Bilingual Center, Berkeley, 1978.
First person narration of a Japanese American woman's arrival in America.

IT'S FUN BEING YOUNG IN KOREA. Peter Hyun (Ed.) Saeim Toh Sa Publishing Co., Seoul, 1979.
Folktales, poems, children's songs, and contemporary stories from the Korean heritage are presented in this illustrated children's book.

JING HO HAUK HO #1 AND 2. C. K. Rekal and B. S. L. Kan. Fortune Cookie Press, Seattle, 1976.
These are good make it, do it, and learn it books of Chinese activities for children and includes varied activities.

A LOOK AT PREJUDICE AND UNDERSTANDING. Rebecca Anders. Lerner Publications Co., Minneapolis, 1976.
The text and photographs of this book examine the nature of prejudice in a style that's easy to understand.

RAINBOW ABC'S. 1977-78 Ethnic Cultural Heritage Program Staff, Seattle Public School Dist. No. 1, Seattle, 1978.
Twenty six multicultural alphabet cards emphasizing cultural pluralism and a teacher's supplement with fifty human relations activities are contained in this kit for primary and elementary grades.

RAINBOW ACTIVITIES: 50 MULTI-CULTURAL/HUMAN RELATIONS EXPERIENCES. Seattle Public School District No. 1. Creative Teaching Press, Inc., South El Monte, 1977.
Fifty multicultural/human relations experiences under four catagories: Cultural Pluralism, Self-image, Values and Feelings. Has activities showing some Asian American influences.

SARI-SARI. Maria Victoria U. Ciocon. Children's Book and Music Center, Los Angeles, 1977.
A variety of Pilipino stories, activities, poems, and nursery rhymes in English and Tagalog are included in this children's book.

WHY AM I DIFFERENT? Norma Simon. Albert Whitman and Co., Chicago, 1976.
For primary grade levels on the differences between people.

II. Elementary - Intermediate Levels

AN ALBUM OF CHINESE AMERICANS. Betty Lee Sung. Franklin Watts Co., New York, 1977.
Photographs and short explanations of various aspects of the Chinese American experience, i.e., history, education, holidays, etc. The book unfortunately includes erroneous information--one example of Chinese writing is shown upside down, and the Chinese year for 1977 is incorrect.

ASIAN AMERICAN PEOPLE AND PLACES. Asian American Studies, Inc., Visual Communications, Los Angeles, 1972.
Nine stories in fold-out form, introducing contemporary Asian American life styles. A variety of roles and occupations are shown: Chinese produce men, Samoan minister, Korean teacher, Pilipino doctor, and a Japanese strawberry farming family.

EAST/WEST ACTIVITIES KIT. Ethnic Understanding Series. Visual Communications, Los Angeles, 1972.

Kit includes four large posters with thirteen different activities (e.g., Chinese character writing, Japanese origami, Pilipino sipa balls, Hawaiian banana poi). Good for discussions of cultural similarities, and differences between Eastern and Western lifestyles, however, use examples of the "differences" with caution.

GOT ME A STORY TO TELL. Sylvia Yee and Lisa Kokin. St. John's Educational Threshold Center, San Francisco, 1977.

Five stories told by children of different ethnic backgrounds. Black, Latino, Chinese, Hindustani, and Pilipino. Because of the ethnic diversity, each story is unique, showing the varied composition of America.

JADE. Jade Publications, Los Angeles.

This magazine series focuses on Asian Americans in a variety of occupations offering a diverse perspective of this ethnic group. Personal historical experiences of several Asian Americans are also related in the issues.

JOURNEY HOME. Yoshiko Uchida. Atheneum, New York, 1978.

This book follows one Japanese American family after their release from Topaz, one of the relocations camps in World War II. Their difficulties in making friends, finding employment, and renting a home are described. (An earlier book, Journey to Topaz, tells of Yuki's experiences in the relocation center.) The author is Japanese American and has written many books for children.

MY ANCESTORS ARE FROM CHINA/JAPAN/KOREA AND EAST ASIA/POLYNESIA/SOUTHEAST ASIA. Touch and See Education Resources, Palos Verdes Estates.

The My Ancestors Are From ... series describes some of the cultural aspects of different Asian countries. The packets consist of individual cards which identify cultural activities for the student to pursue. The contents can be used in different subject areas, music, math, science, art, etc.

III. Junior-Senior High Levels

AIIIEEEEE! AN ANTHOLOGY OF ASIAN-AMERICAN WRITERS. Frank Chin, J. P. Chan, L. F. Inada, and S. Wong. Anchor Press/Doubleday, Graden City, 1975.

This is a collection of writings of fourteen Americans of Japanese, Chinese and Pilipino descent, including poetry, plays, and excerpts from novels.

ASIAN-AMERICAN AUTHORS. Kai-Yu Hsu and Helen Palubinskas. Houghton Mifflin Co., New York, 1972.

Contains selections of prose and poetry by Chinese, Japanese, and Pilipino American writers. This is a good introduction to Asian American literature, and is tailored for high school students, but some of it is suitable for younger students. The authors include questions at the end of each selection. Some of the ideas may be misinterpreted if you do not have a strong background in Asian American history and culture.

CHILD OF THE OWL. Laurence Yep. Harper and Row, New York, 1977.
A twelve year old girl who knows little about her Chinese heritage is sent to live with her grandmother in San Francisco's Chinatown. Describes the housing and social atmosphere of the earlier Chinatown.

CHINATOWN TEEN POST: ANTHOLOGY. Chinatown Teen Post, Los Angeles, 1978.
This volume was developed by young Chinese Americans and contains writings which reflect their ethnicity.

CONTACTS AND CONFLICTS: THE ASIAN IMMIGRATION EXPERIENCE. Asian American Studies Center, University of California, Los Angeles, 1975.
This student text presents short descriptions of the immigrations of different Asian groups to America. Each chapter deals with a specific Asian American group--their contributions, struggles and immigration history. Chinese, Japanese, Pilipino, Korean, and Samoan American groups are included.

DRAGONWINGS. Laurence Yep. Harper and Row Publishers, Inc., New York, 1975.
Story of Chinese immigrant and his son who, in early 1900's, dream of building a flying machine and succeed. In the new land, however, they are faced with prejudice, and the sacrifices and failures of living with discrimination. Much of the realities of San Francisco's Chinatown in the 1900's are depicted.

FAREWELL TO MANZANAR. Jeanne Wakatsuki and James D. Houston. Bantam Books, New York, 1973.
This is a personal account of Jeanne s stay in Manzanar, one of the internment camps for people of Japanese descent during World War II. Easy reading.

AN ILLUSTRATED HISTORY OF THE CHINESE IN AMERICA. Ruthanne Lum McCunn. Design Enterprises of San Francisco, San Francisco, 1979.
This student text covers the early migration of Asians across the Bering Straits and describes the history of the Chinese in this country. The book was written on a fifth grade reading level and is accompanied with a teacher's guide.

THE PHILIPPINES: ROOTS OF MY HERITAGE. Melissa Macagba Ignacio. Pilipino Development Associates, Inc., San Jose, 1977.
This is a personal account of a young Pilipino American girl's stay in the Philippines, the country of her cultural heritage. The book includes photographs of the author with her relative in the Philippines showing various aspects of the Philippine culture. A glossary of Pilipino words and two songs are included in the back.

SING TO THE DAWN. Minfong Ho. Lothrop, Lee and Shepard Co., New York, 1975.
Dawn, a young Thai girl, wants to go to high school, but is faced with her father's disapproval.

SOJOURNER I, II, III, IV. Asian American Studies, Berkeley Unified School District, Berkeley, 1971-1974.

These books contain stories, poems, drawings, and photos by Asian American high school students. Some of the entries are written in one of the four languages of each group: Filipino (Tagalog), Japanese, Chinese, and Korean.

VIETNAM. Dong Cao and Tram Le. Asian American Studies, Berkeley Unified School District, Berkeley, 1977.

This is a comprehensive and yet brief introduction to Vietnam. (The history, people, religions, education, arts, customs, festivals, games, folktales, and cooking.)

IV. Teacher Resources

AMERASIA JOURNAL. Asian American Studies Center, University of California, Los Angeles, 1971 - present.

These journals contain articles, essays, and other information concerning Asian and Pacific American issues.

ASIA - TEACHING ABOUT/LEARNING FROM. Seymour Fersh. Teachers College Press, New York, 1978.

This is a comprehensive teacher's guide to teaching about Asians and Asian Americans. Graphs, charts and statistics on the Asian population and geography are included as well as useful suggestions for classroom activities.

ASIAN WOMEN. Asian Women's Journal, University of California, Berkeley, 1971.

"Thought-provoking collection of historical, analytical and personal articles, art work, photos, poetry and short stories expressing the opinions and consciousness of Asian Women."

BRIDGE. Basement Workshop Inc., New York, 1971 - present.

Articles in this magazine series focus on historical and contemporary issues concerning Asian/Pacific Americans.

CHINK!. Cheng-Tsu-Wu. World Publishing Co., Times Mirror, New York, 1972.

Documentary history of Anti-Chinese prejudice in America (discriminatory laws, slurs, and stereotypic media protrayals) is presented in this book.

CIVIL RIGHTS DIGEST, Vol. 9, No. 1. Suzanne Crowell, (Ed.). U.S. Commission on Civil Rights, Washington, D.C., Fall 1976.

The eleven articles in this issue focus on the Asian American experience in this country. Separate articles on Pilipino Americans, Chinese Americans, Japanese Americans, Korean Americans, Pacific Islanders, and Vietnamese refugees describe the history and heritage of these Asian American groups in the United States. A short bibliography and articles on Asian American employment and contemporary issues further supplement the text.

COUNTERPOINT: PERSPECTIVES ON ASIAN AMERICA. Emma Gee. Asian American Studies Center, Los Angeles, 1976.

Comprehensive collection of articles on and by Asian Americans. Three major headings (Critical Perspectives, Contemporary Issues, and Interaction) includes essays on Asian history, education issues, stereotyping through the media, labor immigrations, short stories, and poetry.

FROM JAPS TO JAPANESE: THE EVOLUTION OF JAPANESE AMERICAN STEREOTYPES. Dennis Ogawa. McCutchan Publishing Corp., Berkeley, 1971.

This booklet examines stereotyping of the Japanese Americans and offers good analyzations of "other" images of the Japanese American, (i.e., the well-educated, well Americanized, quiet, shy and docile Japanese).

IN MOVEMENT: A PICTORIAL HISTORY OF ASIAN AMERICA. Dr. Franklin Shoichiro Odo. Visual Communications, Los Angeles, 1977.

Photographic history of the immigration, work, and community of the Asian American people. Captions accompanying pictures offer detailed descriptions.

KOREAN AMERICAN WRITINGS: SELECTED MATERIAL FROM INSIGHT, KOREAN-AMERICAN BI-MONTHLY. Insight, New York, 1975.

These articles, poems, and essays on Korean American contemporary concerns and issues were written by first, second, and third generation Korean Americans.

LETTERS IN EXILE. Asian American Studies, University of California, Los Angeles, 1976.

Selected materials reflecting the history of the Pilipinos in America are divided into three sections: Conflict and Contact (the immigration obstacles and conflict); Exile and Exclusion (how discriminatory practices led to the exclusion of the Pilipino); Crisis and Construction (the present plight of elderly Pilipinos).

NISEI: THE QUIET AMERICANS. Bill Hosokawa. William Morrow and Co., Inc., New York, 1969.

A comprehensive account of Japanese in America: "First contacts, problems, and achievements as immigrants, life in Japanese American communities, growth of political and social awareness among the American born (Nisei), and search for identity."

ON VISUAL MEDIA RACISM. Eugene Franklin Wong, Arno Press, New York, 1978.

A comprehensive investigation of the history of Asians in the media is presented in this dissertation. The role of Asians in the media and attitudes of the public towards them are examined in pre World War II films and post World War II films. Interviews with Asian American actors and actresses follow the study.

ROOTS: AN ASIAN AMERICAN READER. Amy Tachiki, Eddie Wong, Franklin Odo, and Buck Wong, Asian American Studies Center, Los Angeles, 1971.

Basic text on Asian Americans divided into three parts: History, identity, and community. Interviews, and poems are integrated into the articles--everything written by and for Asian Americans.